Comic Stories of Tulu Folklore

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English Translation by
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GOVT. OF KARNATAKA

Karnataka
Tulu Sahitya
Academy

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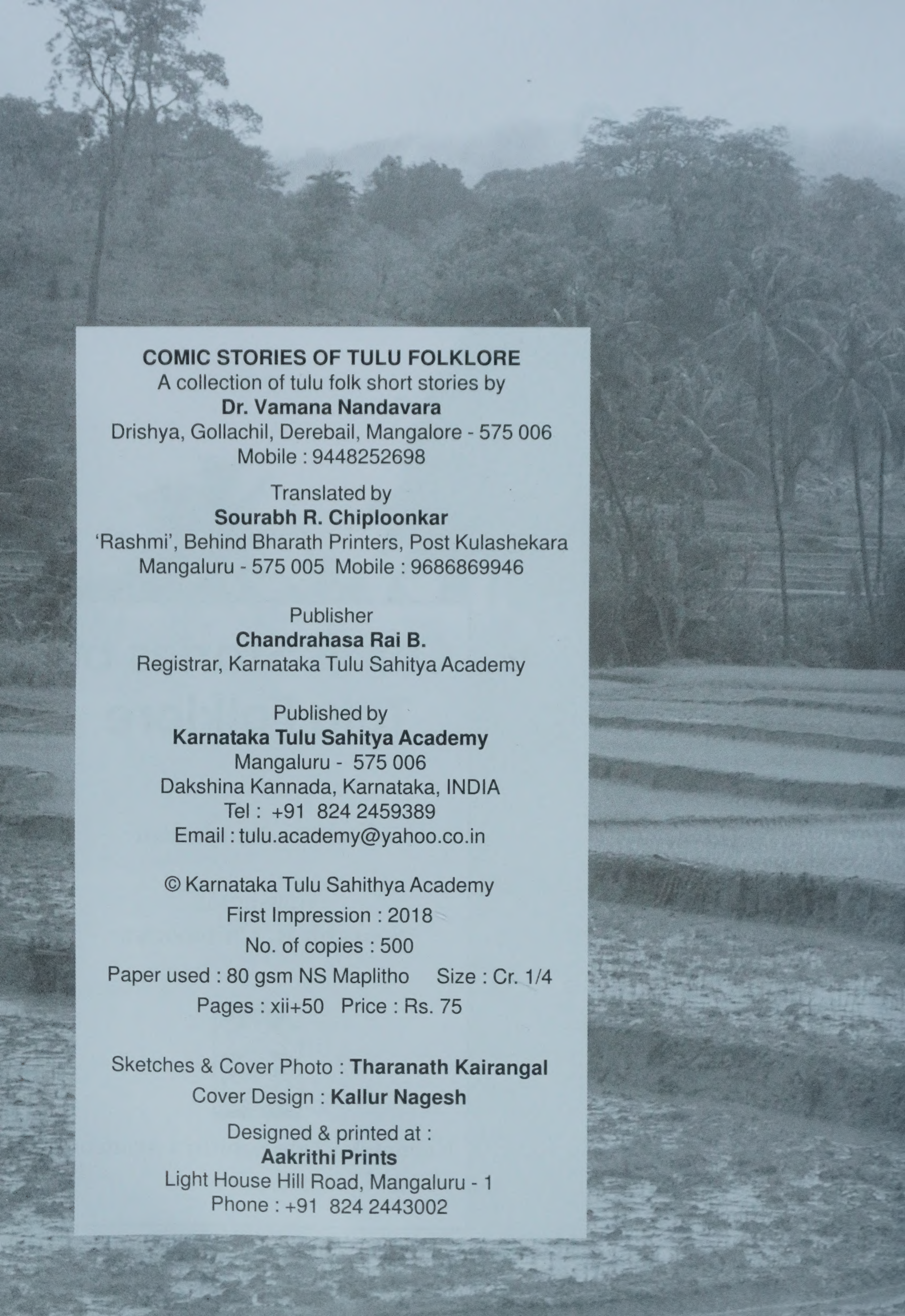
Karnataka Tulu Sahithya Academy
Mangaluru



COMIC STORIES OF TULU FOLKLORE

A collection of tulu folk short stories by

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Fun-time Stories

Most often the day- to - day happenings of rural life tend to be very interesting and enriching. The rural people are known to express their rustic wisdom through their association and involvement in activities conducted outside their homes, or at their workplaces during their working hours or within their own families, or when getting involved in various social and/ or religious / cultural activities, in a spectacular manner. The rural ways, and stories are filled with unlimited life- experiences and they entertain us and enrich us by their timely wisdom and by their wonderful sense of time. The rural people express these characteristics through their words, as well as through their actions. Behind the various modes of experiences of their rural culture, viz. The rural proverbs/sayings, puzzles, beliefs customs, and so on, there lies hidden a small but significant treasure of the short stories. Dr . Vamana Nandavara who is a well known poet, a renowned scholar in folk literature studies, and an excellent story teller / writer has given the various experiences, and the various happenings that he had heard about right from his childhood days, the form of interesting stories through this book. In fact he has woven them all together into a work of literature through the medium of this book. The present compilation consists of 42 stories collected from the lives of the Tuluvas in the original Tulu language as well as in the Kannada, English and Hindi languages . Here lies its speciality. It is the considered opinion of the writer that today these stories have to be enjoyed not just by the grown up adults, but also by the children and the youngsters. In fact not just, 'enjoyed' but it would do well to the readers from all walks of life if they try to grasp the hidden wisdom and the teachings of these stories during their leisure time. In fact, doing this is very essential especially for the people of the modern day world.

I sincerely hope that these short stories which impart great teachings being translated into Kannada, Hindi and English languages, as well as the original Tulu stories collected by Dr. Vamana Nandavara go a long way in providing both, information as well as entertainment to all the readers. I sincerely render my heartfelt thanks to Dr. Vamana Nandavara who has taken utmost pains to reach these stories to the young and the old readers alike, in four languages, and in all the four directions of the world.

Mangaluru
10th January 2018

Prof. B.A Viveka Rai

The President's Words

It is with great sense of pride and pleasure that I write these words to introduce and commend the translation of ***Telike Nalikeda Kinya Kathekulu*** by Dr. Vamana Nandavara to English by Prof. Sourabh R. Chiploonkar. Tulu needs to draw upon the unlimited literary and cultural opulence from other tongues and cultures, while it should feel confident to present its own riches to the rest of the world. That, we are sure, will help us claim the rightful status of honour to Tulu and to those who speak that language. Such serious publications will enable us to stake Tulu's claims for inclusion in the Eighth Schedule of the Constitution.

Although serious Tulu Movement was launched in the 1930's under the leadership of S.U. Paniyadi, N.S. Kille, Polali Sheenappa Hegde and others and later many individuals and associations did yeoman's service for the Tulu cause, an institutional base and support was provided to it when Karnataka Tulu Sahitya Academy was established in 1994. Since then it has undertaken and coordinated several programmes like seminars, conferences, publications, awarding the worthies and so on. The Academy has kept the Tulu awareness alive. Successive Presidents of the Academy and their teams have been working on the ways of bringing together individual efforts of promoting Tulu in the region and outside.

I should clarify that all our talks about Tuluva identity and cultural riches suggest separatism. The region is spectacularly bilingual or multilingual. It has cultivated Kannada passionately and has accommodated other languages and their speakers generously. But the fact remains that in culturally Tulunadu, the language is Tulu. The majority here has Tulu as its mother-tongue. It also

has, for various geographical and historical reasons, evolved a Tulu culture, which is both unique and accommodating. While it is comfortable with the entrenched multilingual life, the continued non-recognition of Tulu leaves a bad taste in the mouth. To be told that it is one of the great five Dravidian languages and yet being consigned to political neglect reeks of cruel sarcasm. Hence this continued scream about Tulu's recognition and its inclusion in the Eighth Schedule of the Constitution.

The Tulu Academy wants to continue the long tradition of publishing Tulu works of substance, including journals and children's books. We want to pursue the work of popularising the study of Tulu at the school level and make it a worthy academic language. We plan to sponsor translations of books from other languages to Tulu and of Tulu works into other languages. This excellent translation of ***Telike Nalikeda Kinya Kathekulu*** into English with the title ***Comic Stories of Tulu Folklore*** blaze a new trail and inspire others to labour for the Tulu cause. I congratulate the original author Dr. Vamana Nandavara and the translator, Prof. Sourabh R. Chiploonkar for their good work and thank them for allowing us the privilege of publishing it. I thank all the members of the Academy for supporting me in all my endeavours, including the publication of this work. I thank the Registrar of the Academy, Sri Chandrahasa Rai B, for helping me in the matter in every way. I thank Kallur Nagesh of Aakriti Prints for the neat and elegant printing of the book.

Mangaluru (Kudla)
20 January 2018

A.C. Bhandary
President
Karnataka Tulu Sahitya Academy

Words from the depth of my heart

The oral literature of the Tulu language is filled with a large number of excellent tales, legends, the stories of great and brave people and so on. A handful of such stories, I have been hearing and appreciating since my childhood days. I would like to fondly remember Pailwan Sesappa shetty krishanpura, Ramdas Bijai, K. Brahmananda, Bommayya Karnad, Mohandas Surathkal, Maangaje Babu and my dear mother Poovakka, as well as my dear father Babu Balepuni, along with my brother–in– law K.V. Chittaranjan Das, in this context here.

All the stories present in this book have already been published as serials in Surathkal editions of supplementary / magazine sections of the newspapers like 'Puravani', 'Mangaluru Mitra', 'Sanje Ale', 'Meenavali' and so on. I remain deeply indebted to the editors of these newspapers / magazines.

I sincerely believe that this work is very important to raise great honour and respect towards the Tulu language, literature and culture, in the minds of the people of the present generation. Some of the stories found in this book have already been published in my own books, titled 'Tuluvere Kusal Kusel', 'Tulutu Panikathe' and 'Onji Kope Kathekulu'.

I have translated these stories into Kannada. They are titled 'Nagebageya Kathegalu'. Not being satisfied with just this, and sensing the need for them to be

translated into other languages too, I requested Dr. Smitha R. Chiploonkar, who has worked as a lecturer at St. Agnes College, Mangalore to translate these stories into Hindi, and also Mr. Sourabh R. Chiploonkar, who is presently working as an Assistant Professor at MITE, Moodabidri, to translate them into English. They both have done a commendable job and I am greatly thankful to both of them. My heartfelt thanks also go to Dr. Sayigeetha Hegde, Smt. Mamatha Rai, Smt. Vijayalaxmi and also to Ms. K. Kavitha.

I also render my heartfelt thanks to Dr. B.A. Viveka Rai, who along with being my guide, had also served as the Vice-Chancellor of the prestigious Kannada University, Hampi and also as the Vice-Chancellor of the KSOU, for having written the foreword titled, 'Fun-Time Stories'.

This work is the 76th publication of our own Hemamshu Publications. I remain thankful and indebted to Mr. Kallur Nagesh of Aakrithi Prints and also to his associates Smt. Bharathi, Smt. Gayathri and Miss. Navyashree.

I express my sincere and heartfelt thanks to my beloved wife Mrs. Chandrakala Nandavara, my daughter Hemashree for having perused and analyzed these stories in detail and to my son Sudhamshu, and my daughter-in-law, Deepthi, and my son-in-law Bhasha, who is deeply interested in literature, and also to all the readers of these stories. My special thanks and loving kisses to my little grandson Meraki and granddaughter Hiranya, for including this book along with their toys and enjoying their sweet time.My hearty wishes to all those children who are fond of listening and also reading these stories in Tulu, Kannada, Hindi and English languages.

Mangaluru
10th January 2018

Vamana Nandavara

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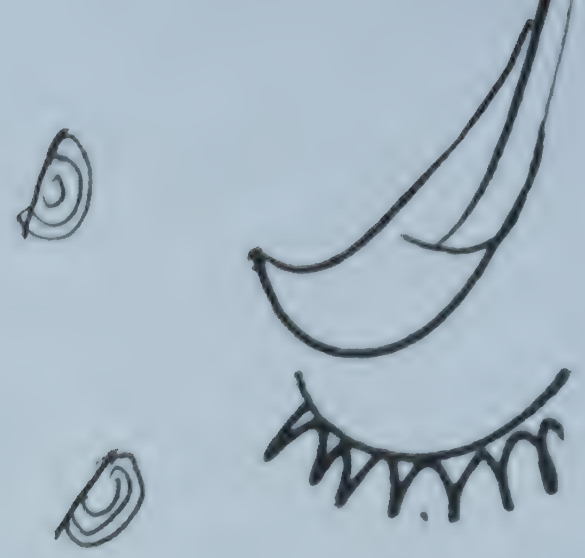
If Possible You answer me, or else leave it

Once when we folks were busy working, a comic incident took place. The story took place thus.

Once a wood sculptor was busy sculpting in the open area, in front of his house. As he was working, his neighbours flocked around him with interest to watch his work. That time the carpenter thought of creating a comic situation.

He naughtily and cunningly asked the onlookers, "can anybody guess which wood am I using to sculpt something, now?" Some people answered that it was the wood of Jackfruit tree; some others guessed it to be 'Beeti' and others as 'Peja'. But the naughty carpenter replied that they were wrong in guessing. Nobody could correctly guess it, though many people tried many times. Looking at this, the carpenter said, "If you can, you answer me; or else leave it" (teernda panle, ijjinda budale- Tulu) repeatedly many times over. He repeated the sentence many times in order to give the people a clue. After sometime, a few people guessed it right and said, that the carpenter had been sculpting the wood of a tree called 'Budale', (rhyming with 'Budle') which connotes the meaning 'leave it' also, in Tulu language.



The Magical Knife

About a hundred years ago, there lived a great sorcerer named Madappayya. He was a great creator of things through magic, and a foreteller of events. He did not own a house. He used to sleep in the cremation ground or on the floor of an uninhabitated forlorn house. He used to make a bed for himself, using the fallen dry leaves of the trees. If anyone bowed to him, he wouldn't bow back, instead he merely used to wish them saying "May you be successful" and so on. He was very particular about his time of bath- both about getting down into the water and about coming out of it. He would cook a measure of rice daily. One part of it he would use to feed the animals and another half of it he would feed the fishes. He would also feed morsels of food, if any children approached him. There are children who have grown up, eating food from his hands, continuously for two years. When he was once resting on a pile of grass, over the Adurku hill, a pair of tigers came near him. Seeing this, Madappayya chanted some hymns and then placed the enchanted knife under his pillow. People who had come there to cut grass thought that the two tigers had already killed Madappayya. At that time Madappayya woke up and addressed the persons carrying the gun as follows, "Wait... don't shoot." Then Madappayya removed the knife from under his pillow and just threw it in front of the tigers. Looking at it, the two tigers at once ran away. Only God knows where the two disappeared. The people who had come to cut grass carrying a gun were spellbound, looking at the 'magical knife' of Madappayya!

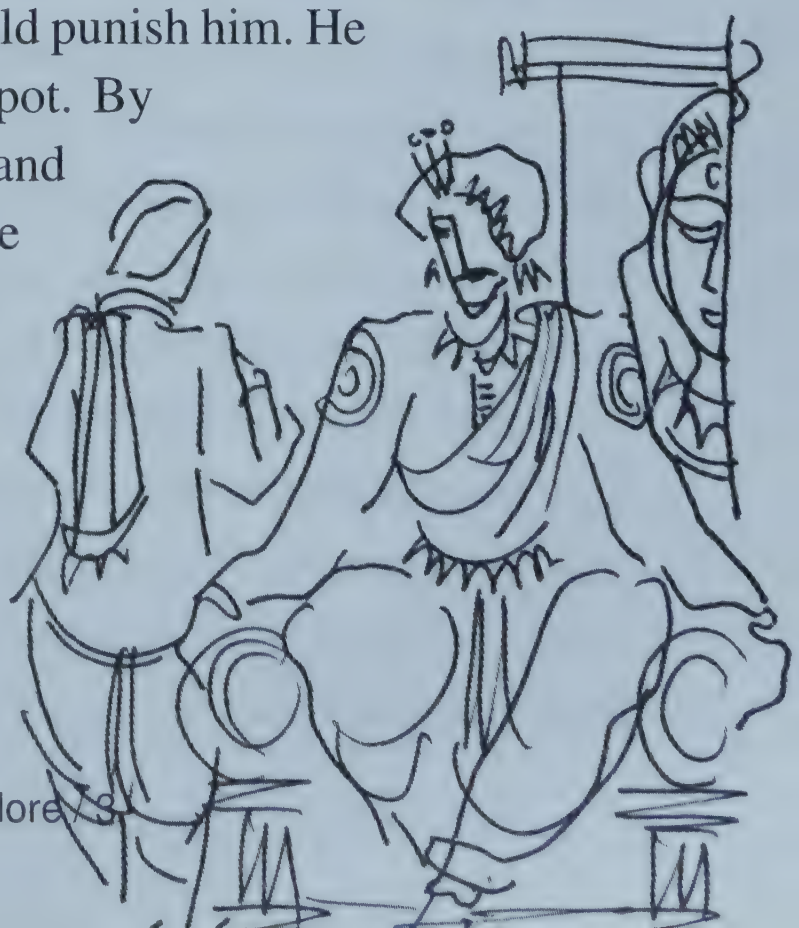
Neither the Bride Was Got nor the Land

A king used to rule over a small province. Once a tiger entered the kingdom of this king. The tiger created havoc throughout the province. Its mischiefs became unbearable to the subjects of the king. All the people of the province requested the king to kill the tiger. The king found it extremely difficult to kill the tiger. So he sent a message throughout his kingdom, with his attendants and servants beating drum and shouting, "Anybody who kills the tiger which has entered this village, and brings me the teeth and the sharp nails of the tiger shall not only get a chance to marry my daughter, but also become the ruler of half of my kingdom".

Several people tried to kill the tiger, but in vain. Nobody succeeded. However a youngster was able to kill a tiger which had come to drink water near the river of the village. But he left the carcass of the tiger on the river bank and walked away.

A car drivers who was driving a bullock cart saw the dead body of the tiger and thought, "I shall tell the king that I have killed the tiger and win his daughter's hand in marriage. I will thereby also get the kingship over half of his kingdom". So he immediately took out the nails and teeth of that tiger and ran to the king.

The king couldn't easily believe the cart driver's words. So he asked the driver, "How did you kill that tiger?". To this, the cart driver answered that he had whipped the tiger to death. But to everybody's surprise the real man who had killed the tiger came there along with the carcass of the tiger on his back, and threw it on the feet of the king. The cart driver immediately sensed that the king had got great doubts about him and so would punish him. He immediately started running away from the spot. By then, he had already thrown away his own cart and bullocks down a hill, thinking that both were useless to him when he was going to marry the princess and become a king. But now he had no other go but to run away. Ultimately the greedy cart driver neither got the king's daughter, nor kingship. Cursing himself for his fate he called back his bullocks to come up the hill and also accepted his defeat, by cursing himself.



The Meeting Point at Marigudi

This is an incident which took place about fifty years ago. There are not one, but three Marigudis at Suratkal. The third Marigudi had been built and even the day of its inauguration had been fixed. Likewise, the arrangements for the 'Mahapoojaa' (a great ceremonial worship of the deity) at the second Marigudi too had been planned to be conducted on that same day. The situation was very conducive for a clash of egos between the people who sided both the Marigudis. At last the government itself had to intervene sensing the intensity of the situation. The government ordered that the worship at the New Marigudi should get over at the scheduled time itself. Accordingly, immediately after the order had been passed, the Circle Inspector went there along with his team of policemen, and encircled the place from all sides for providing protection and security. The Circle Inspector who was facing northwards, adjusted the time in his watch by a few minutes ahead of schedule and ordered the ceremonial worship to begin much earlier than the schedule, and to finish it early. The priest who was 'possessed by a spirit' was threatened and his show was abruptly stopped.

This greatly angered the priest of the new Marigudi and his devotees. They complained to the Goddess and prayed her to take a revenge on the policeman. Accordingly the Circle Inspecter's brother-in-law committed suicide by jumping into a well. So the police inspector immediately ran to the headman of the village. The headman in response said, "All that has happened to you, is due to the wrath of the goddess whom you had insulted on the other day". So the policeman immediately went to Marigudi and prostrated before the idol of the goddess and apologized for his mistake.

Later, the inspector himself conducted the great ceremonial worship of the goddess at that Marigudi, out of his own money. He even got a stone-seat built for placing the idol of the goddess, during the great worship, scheduled for the following year. The very same raised platform of stone built by the Circle Inspector then onwards came to be called as the "Circle Katte" (raised platform).

Who Will Eat The Beaten Rice As Much As This Skin Of A Fruit Can Hold?

The elderly people had gathered together at a corner for chatting at a wedding hall. Near to these people were placed the betel leaves in a steel plate, areca nut pieces in a jar of water and a small box of quick lime. A member of that family took out the areca nut dipped in water, peeled it, cut the areca nut into small pieces and placed them in a plate. As he was busy doing it, another man appeared there and lifted the peeled skin of the areca nut and showing it to everyone present there, asked, "who will be able to eat the entire quantity of beaten rice, which can be filled in this peeled skin of the areca?" Hearing this strange announcement, the other people present there wondered at this challenge and felt it to be a silly one. They whispered between themselves, "What is this? Is he joking?"

They made fun of him by saying, "How much beaten rice can this small skin of areca which is not even as big as our palms, hold?".

But on the other side, the man who had posed the challenge sat in the middle of the space in front of the house and began hitting the areca skin and spreading it after loosening it. Then the skin covered a large area of ground. Everyone was surprised to see it. The skin which had spread out could now hold a substantial amount of beaten rice on it (14 ser). Obviously, then nobody ventured to accept the funny-looking challenge posed by this man. This incident tells us that there lived amongst us talented people who had the skill to defeat others intellectually, by speaking to them in a seemingly comical way at first, and then posing an 'easy looking' challenge, and ultimately defeating everybody.

Please accept the fine, O Spirit!

Once upon a time (the people of Guthu Barke) the wise and experienced people of the surrounding villages gathered at the platform on the ground where the local deities are worshipped. Several families living in and around that place had gathered at the spot on that day.

The respectable people seated on the raised platform objected to an old man's farting on that holy ground.

"How dare he farts in such a holy place?!, he has to apologize" was the decision reached at by the respected people of the village.

Next day the old man tied a small bag of four anna coins to one end of a stick and during the performance when a man became possessed by a spirit, he pointed the end of that stick where he had tied the bag of coins, towards that possessed man and addressed the spirit possessing him thus:

"I accept your greatness and recognize your presence O Panjurli of Amtadi, while I the Man from Bantwal have tied a small bag of coins at the end of this stick as the fine for the mistake that I have committed by farting on this holy ground. Please accept it and forgive me."

For once the possessed man glanced at the bag of money. But he could not reach it. Neither was the old man able to go near the 'bhootaa' (possessed man) and surrender the amount to him personally. All the members in the audience were dumbstruck as they were not able to find a solution for his problem.

Shaking the head gear made of palm leaves and his legs to which some anklets had been tied, shouting wildly, the possessed man gave his final verdict thus: "Nobody should ever dare to fart in this holy place again".

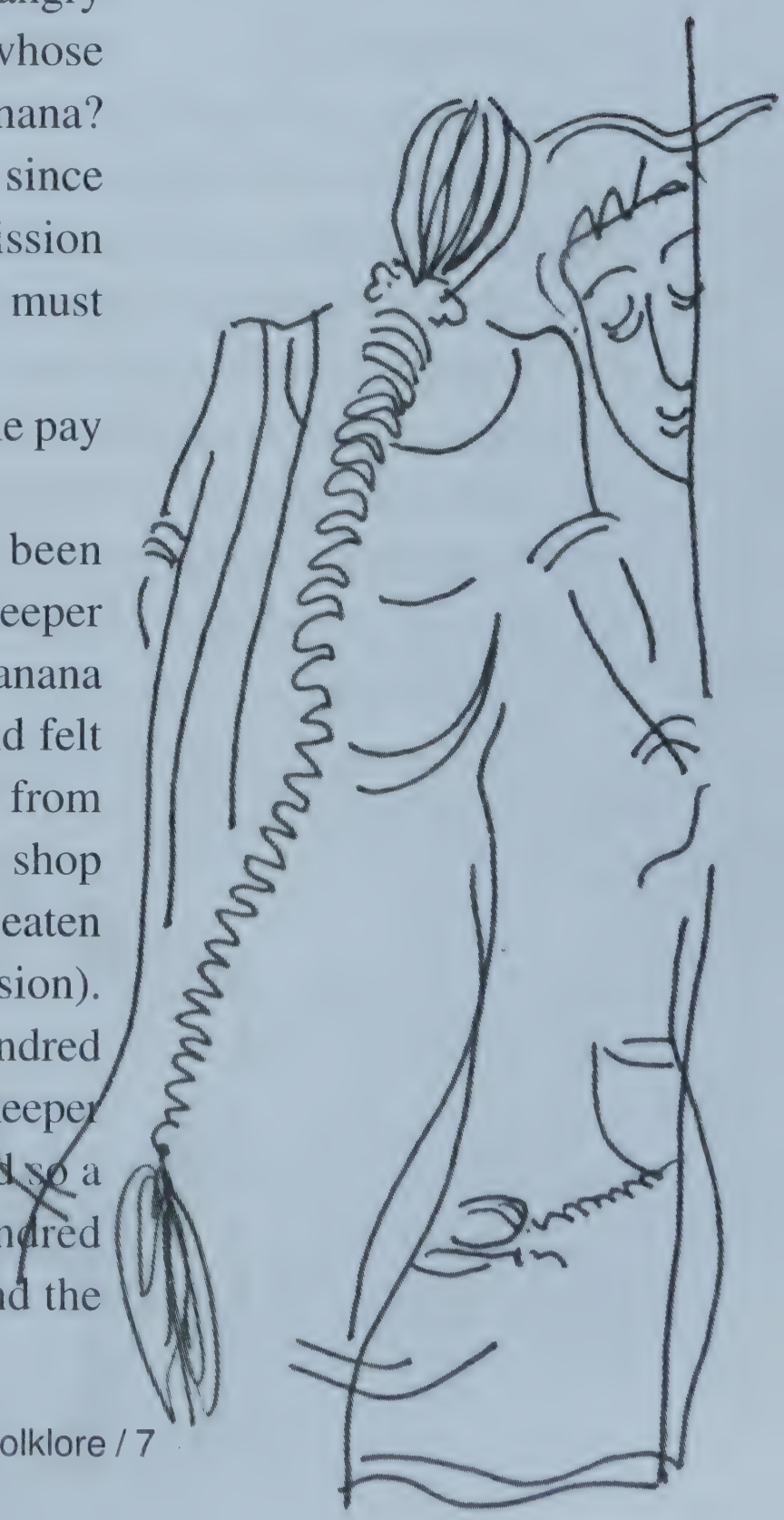
Fun Becomes a grave matter!

One day, a person who happened to visit a way-side shop took out a banana from a hanging bunch of bananas and ate it too. He did it without taking the prior permission from the shop keeper. As he had been a regular visitor/customer, he hadn't bothered to ask permission before eating the banana.

However the man paid the shopkeeper the money for having eaten one banana. But to his surprise the shopkeeper became extremely angry and started shouting at the man thus, "With whose permission did you pluck out and eat that banana? What do you think of yourself? Look here, since you have eaten the banana without my permission I charge you a hundred rupees as a fine. You must pay it." .

This man coolly replied, "Okay Sir, let me pay your fine!"

But by that time the cow which had been tethered to a pole of the shop, by the shopkeeper himself had finished eating the skin of the banana that the man had eaten. The man noted it and felt he had then got a weapon to defend himself from the shopkeeper. He immediately said to the shop keeper, "Look here Sir, now your cow has eaten the skin of my banana (without my permission). So now you will have to pay me a fine of hundred rupees.". Hearing his shrewd words, the shopkeeper was taken aback. He could not answer it, and so a quaint justice was done, regarding the hundred rupees fine money that both the customer and the shopkeeper had to pay each other!



A He-Buffalo Has Given Birth To A Calf In Your Herd, And Is Licking It

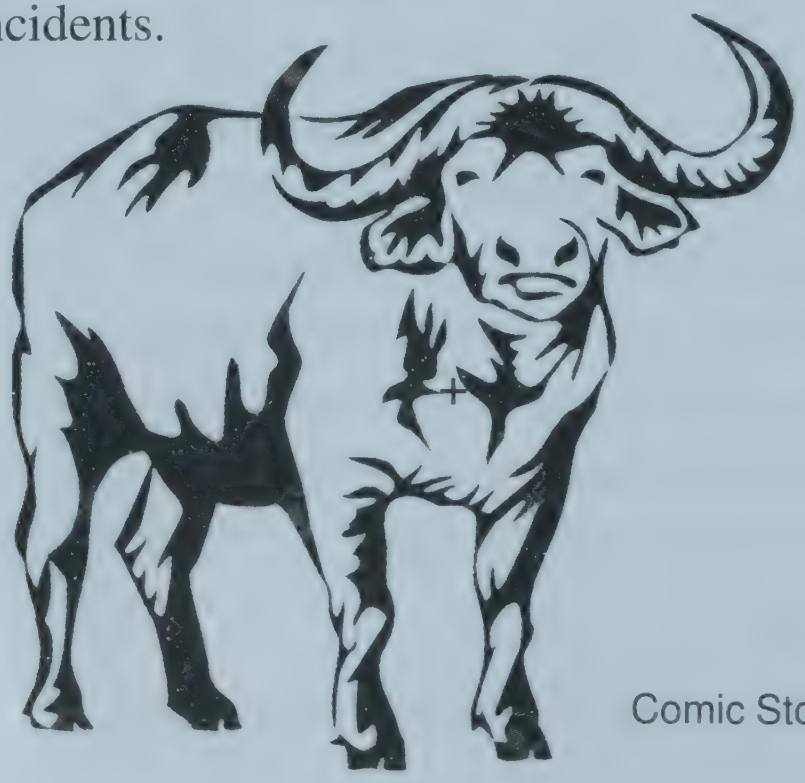
The two gallant warriors, Koti and Chennaya are passing through Panjada Padavu. Along with them there are thousands of cowherds. That time, the younger brother Chennaya suggests to his elder brother Koti thus, "Let us go there to answer their witty questions" and have fun by displaying our superior wit.

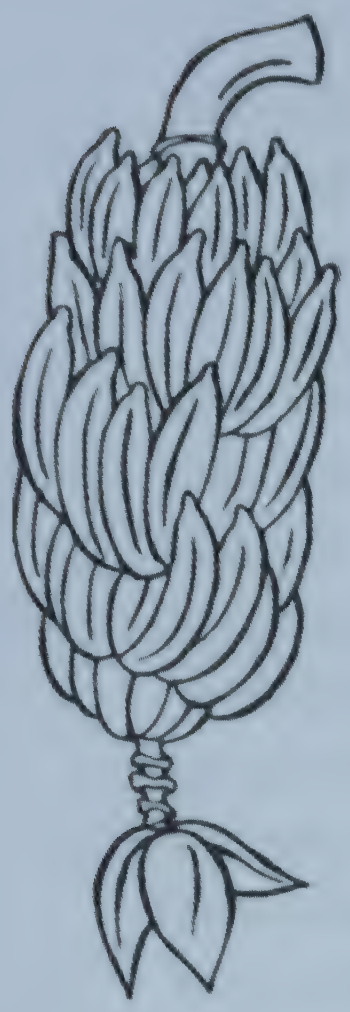
Both the brothers agreed. So Chennaya first went to the cowherd boys and said, "Look here you cowherd boys, a he-buffalo has given birth to a calf, and is licking it and smelling it too, in your herd of cattle. Haven't you noticed it yet?"

In reply to this, the wise cowherd boys said, "Look here gentlemen, in the western direction, the sea is on fire", thus posing a challenge to Koti and Chennaya.

Listening to this quaint reply, the two brothers were dumb-founded. They couldn't answer the cowherd boys. So they both discussed the meaning of the statement that the cowherd boys had told them, between themselves.

The two sides finally agreed to share each other's answers of the puzzles. Accordingly Koti Chennaya explained that when they said, "A he-buffalo of your herd of cattle has given birth to a calf and is now licking and smelling it", they had meant that the he-buffalo had passed its dung and is now smelling it. This is the answer to the first puzzle. In reply the cowherd boys said "the sea in the western direction is on fire" means when the sun is about to set in the western direction, the red colour resembling that of the fire in the horizon gets reflected in the sea-water below and so it appears to be on fire". These are some interesting incidents.





Shall I eat this completely?

It is a general hobby among the rustics to gather at the door of the shops and sit down there chatting with each other, during the evenings. A man who was sitting near the door of a shop was extremely overjoyed looking at the full bunch of bananas that he suddenly remarked, "Shall I eat up the entire bunch of bananas?" Hearing this, a man who was sitting near him said, "If you really eat up all this right in front of us, I will give you hundred rupees."

Now it turned out to be a kind of competition or a challenge. Obviously the challenge required the other aspect too. That if the man failed to eat up all the bananas, he has to pay hundred rupees to the man who had initially offered to pay hundred rupees if he would eat up all the bananas.

Now both men became competitors. The shopkeeper and other people who had come there became the spectators of that competition. The first man started eating the bananas but, stopped eating before finishing the entire bunch. That time the second man said, "What happened? You haven't eaten all the bananas yet. Why did you stop? Are you ready to accept defeat?" The first man had fallen silent.

Suddenly the first man got an idea and said, "No, no I don't accept defeat. I will surely finish all the bananas. But for now my stomach is full. When I next feel like eating the bananas, I will eat the rest. Anyhow no time limit has been announced as to when I should finish eating up all this."

The second man retorted, "Oh I see! Let it be so. Let's wait and watch." He had no other go, so he waited for two full days until the first man had finished eating up all the bananas in the bunch.

But the first man didn't weir for he had said "Shall I eat up all this?" That meant that along with the bananas he had to also eat up their peeled skin, the remaining part of the banana bunch, after all the bananas were eaten up, and also the piece of rope which had been used to hang the bunch in the shop. Isn't it so? There lies the idea of defeating his opponent thought the Second Man.

Ultimately the real winner of this competition has to be decided by you readers!

When I hear my mother-in-law's words I get a burning sensation in my stomach

Once a sweet prepared out of jackfruit called 'gatti' had been kept on the stove for boiling. Seeing that her mother-in-law wasn't at home, the daughter-in-law took out a piece of 'gatti' as it was boiling and took it with her for eating outside. But by the time she went outside, she suddenly heard her mother-in-law's voice. Without being able to think of any way to escape, she hid the piece of 'gatti' in the loose end of her saree. As soon as the mother-in-law saw her daughter-in-law, she came in scolding her for some reason. That time, the daughter-in-law said, "What's this mother-in-law? As I listen to your words, I am getting a burning sensation in my stomach." From then, the statement "If the daughter-in-law hears mother-in-law's words, she gets a burning sensation in her belly" became a popular proverb of sorts. She was caught in a dilemma. The heat of the 'gatti' piece in her saree was burning her body. But somehow she managed to keep the secret to herself. Probably this is a wise way to live when in the company of the people of quick-temper.

Both Are Thieves

In the 'joint families' of olden days, it was a common fact that the mother-in-law and her daughter-in-law could not stand each other. But within their minds both were afraid of each other. So when they hide and eat something, they often get caught and there lies the fun.

It was a time when things like rice, paddy, cereals and such others were available in plenty. The eatables have been cooked and

kept ready. Seeing that her daughter-in-law wasn't at home, the mother-in-law stealthily took out a part of her daughter-in-law's preparation into her plate and was secretly eating it in a room. But, by then the daughter-in-law who had been somewhere suddenly appeared there. But thinking that her mother-in-law wasn't at home, the daughter-in-law too stealthily took out her portion of food in a plate and went to eat it secretly to the same room where her mother-in-law was hiding!

The mother-in-law who was dumbstruck to find her daughter-in-law in front of her, could not speak a word for some time. But after some moments she asked her, "What lady? What do you want?" To this the daughter-in-law shrewdly and tauntingly replied, "Nothing my dear mother-in-law. I just came here to serve you a second helping of food. See!" Though at that particular moment the daughter-in-law seemed to be very docile, actually both were thieves within their minds. But this is a well-known fact. Still nobody can ever talk of this incident openly!

I am the owner of the house. Do you understand?

In the domestic matters of almost every house it is the mother-in-law who usually has the final word. The daughter-in-law dare not do anything without the prior permission of her mother-in-law. Not even a step should be proceded further by the daughter-in-law without her mother-in-law's permission. In the absence of the mother-in-law in the house, the daughter-in-law should be doubly careful in performing her duties, because she knows that her mother-in-law is going to question her about the day's activities. Once the mother-in-law was not present at home. Only the daughter -in-law was there. That time a beggar had come begging at their house. Since the daughter -in-law could not give anything from the house

to anybody without her mother-in-law's permission, she sent the beggar away saying that she did not have anything to offer him.

But at the same time, the mother-in-law came home walking on the same road as that of the beggar. She happened to see the beggar. Stopping him she asked, "What did you get from that house?" pointing at her own house. To this the beggar replied sadly, that the woman of that house had told him "There is nothing for you in this house" and had turned him away. Hearing this the angry mother-in-law said, "Is it so! Did she really tell you that? Let me find out."

She asked the beggar to follow her back to the house.

Thinking that he would surely get something the beggar meekly followed her to the house. The mother-in-law asked the beggar to stand outside and she went in. Looking her daughter-in-law she said, "How dare you do this, when you very well know that I am the owner of this house?"

Now turning to the beggar, the mother-in-law said, "Look here beggar, I am her mother-in-law and the owner of this house. There is nothing that can be given to you in our house. Do you understand? Now get out. " She said all this rather loudly.

The poor beggar, who had returned to the same house along with the mother-in-law that perhaps he would not get something, had to go back empty-handed, cursing his own fate!

Jaru The Sugar-Cane Stealer

The folk play (Yakshagana) has begun somewhere in the fields which are cultivate only during the rainy season. Men, women, the aged ones, youngsters, children are all engrossed in watching the play. Perhaps the mid-night has passed. Our own Jaru has also come to watch the folk play. The various costumes, variety of dresses, jokes at the venue have created a joyful atmosphere. People wearing

a variety of costumes and with painted faces have joyfully danced and conveyed the meaning of the song sung by a Bhagavata (Bard) and are now slowly retreating from the venue of the Yakshagana. Even the song of the Bard which narrates a story is very interesting.

But our Jaru suddenly felt terribly frightened hearing the song "Kambu kantini charu sheele". The others were busy watching the actors in the female attire, who were singing and making everybody dance, with great interest. But when Jaru attentively heard the words of the song 'Kambu kantini charusheele', he felt as though lightning had struck him down, for he wrongly heard the line, "kambu kantini charusheele" as "karmbu kandini Jaru tule" (Jaru has robbed the sugarcane, see!)!

Jaru thought to himself, "O my God! How did this singer Bard(Bhagavatha) come to know that I had robbed sugarcane? Yes, surely he has come to know of my deed, or else why would he be singing the same line over and over again, constantly looking only at me?! It is true, a little while ago, I stole a few sugarcanes from the farm of a Brahmin, who resides at Majalu bettu, I have cut down a load of sugarcane from his farm, and hidden it at a secret place. But, how on earth did this bard (singer) come to know of it? I can no more trust this fellow, for he might even shout, "Jaru is here, all of you look here," and that would put me into great trouble. What shall I do now? Moreover the singer is continuously looking at me. So thinking, Jaru tried to slowly escape from that place. Even as he was escaping, he could hear the song 'Kambu kantini charu sheele' as 'Karmbu kandini jaru toole' (Look, Jaru has robbed the sugarcane). Thus, when everyone else was engrossed in watching the folk-play, the nervous Jaru had vanished from the scene.

Anger on the Brahmin, no water for bathing!

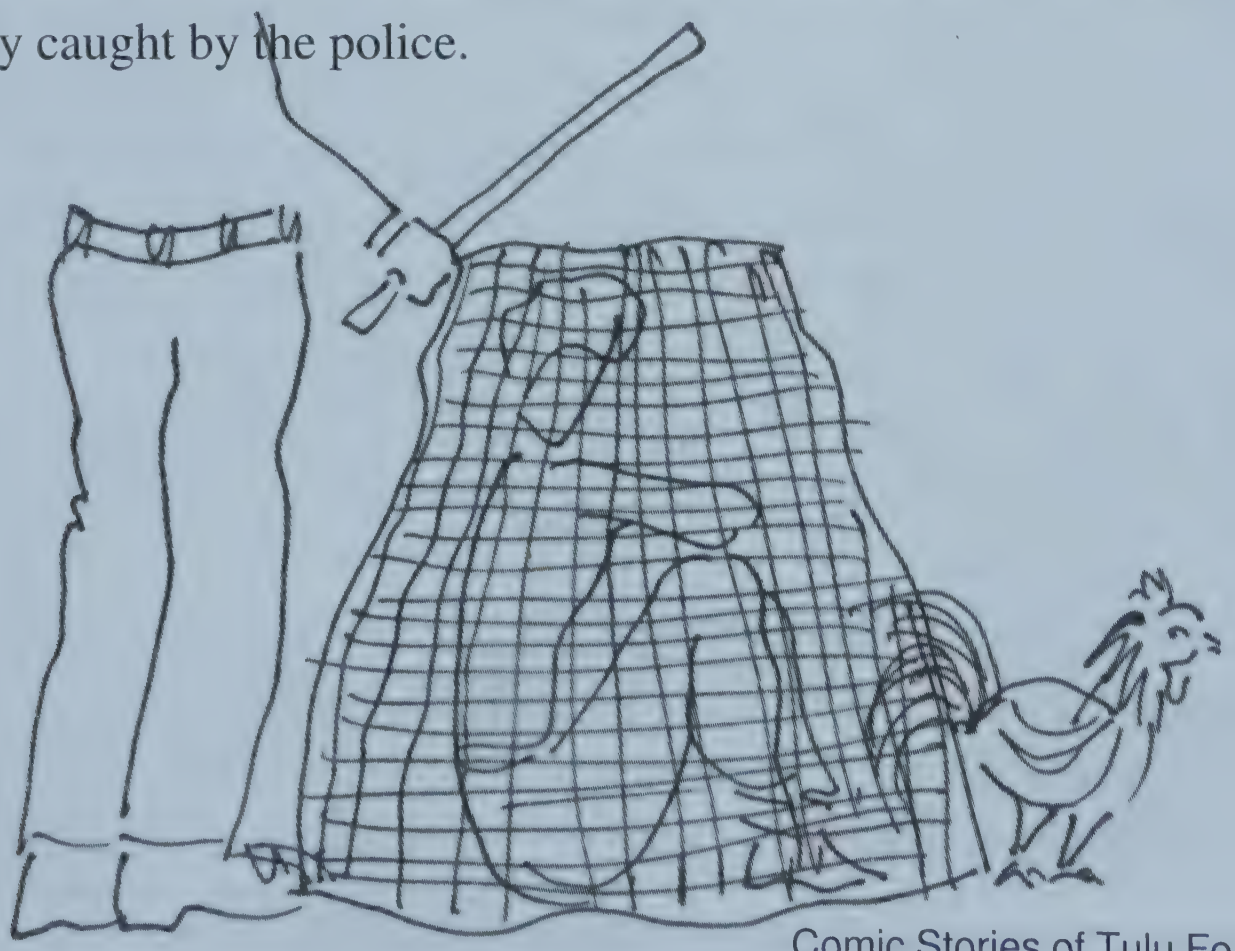
The Brahmin lived near the house of a lease-holder(land lord). One day they both had a fight over some petty matter. The Brahmin's job was to carry the idol of God on his head. "One day I will teach this Brahmin, a lesson"- is what the lease-holder (landlord) thought to himself. Once there was a fare in their village. After the fare, the idol of the deity was taken for bath. But the lake in which the idol was to be immersed for bathing it was in the land owned by the lease-holder (landlord). "Let me see how this Brahmin, will be able to bathe the idol in this water-tank", thought the lease holder to himself and one day prior to the day on which the idol had to be taken for a bath, he emptied the tank with the help of a picotta. When the Brahmin got down to the tank to bathe the idol, he was amazed and shocked to see that there was no water in the tank. Thus, the lease-holder (land owner) who was angry on the Brahmin, showed his anger upon the deity. "Oh what a misplaced anger it was!" thought Brahmin and on that day the local deity cursed the lease-holder's (landlord's) children and the future generations of his family.

Father is Nowhere, no, not even in the coop of the cock!

The police arrived chasing a thief. The thief ran away. But the police kept running behind him, chasing him. However, the thief could somehow escape and reach his house. But the police traced his house and even arrived there to arrest him.

The poor thief couldn't do anything to save himself. "What shall I do now? It is almost sure that I will get caught by the police" is what the thief thought to himself. However, the thief quickly thought of a plan. He instructed his son thus, "See my dear son, if anyone comes asking for me, tell them that I am nowhere at home". After instructing him, the thief managed to hide himself in the coop (a cage) meant for the cock (rooster).

Soon after that, the police arrived in front of the thief's house. Guessing that the boy standing in the ground in front of the house to be the son of thief, they asked him, "Where is your father?" in a frightening voice. The boy got frightened and was puzzled about what he should reply. He replied "M..y..f..a..th..er is nowhere, no…not..even inside the cock's coop!". This gave a big clue to the police regarding the whereabouts of the thief. The boy's words, showed them the way to the hiding place of the thief, and obviously the thief was finally caught by the police.



Tie up 'binna' and search for 'donne'

The oxen and cows left for grazing on the hills; don't get down the hills even after grazing the grass for a long time. Even at nightfall, they may not return to their stables. If at all they get a clue that the next day morning they have got to plough the fields, some of the cattle know even to hide themselves from their masters. A pair of ox and cow may remain at one place in the morning. But the farmer might have to search for them in the evening and lead them back to their stable. Or else how can the oxen be ready for work in the fields, the next day?

A farmer had a pair of oxen. One was named 'Binna' (guest) and the other one as 'Donne' (stick). One evening a guest who had arrived at the farmer's house sat on the pavement in front of the house. By then the farmer who was returning home after finishing his work in the fields, saw his ox named 'Binna' (guest) and shouted thus, "See Binna has come. Tie up Binna and search a 'Donne' (stick!) calling his family members there. Hearing this shocking statement the guest (Binna) who was sitting thought to himself, "If I continue to sit here for a longer time I might even be killed" and

began running away from farmer's house. Looking at the guest running away from their house, all of a sudden, the farmer's family members were surprised. They began to run behind the guest thinking, "Why is this fellow running away from us?" But the guest who was running misunderstood the farmer's family members and felt that they were all running behind him to kill him. Thinking thus he began to run faster. The guest had even noticed a sharp weapon in the hand of the person who was running just behind him. Somehow at the end, the family members managed to catch hold of the guest. The guest was panting due to shock and tiredness. It took a long time for the guest to explain the confusion that was created by the words "Binna" (guest) and "Donne" (stick)- (both names of the farmer's oxen too). The farmer had to try very hard to pacify his guest. (Thus due to the words "Binna" and "Donne" signifying two different things, individually the great confusion had taken place.)

The Dilemma of the Bridegroom in the Bridal house

It was a time when a man named Thimmappa Hegde used to live in Kodial Guthu, with great respect. No one misbehaved in front of him. Generally he would not be close to anybody who had a tendency to misbehave with him. Mr. Hegde had a fad for arranging Yakshagana (a kind of folk play) in the Bakimaru fields situated in his land from time to time. The stage used to get well arranged during the evenings of the Yakshagana Bayalata (a kind of folk play). He used to make arrangements for food and shelter for the artists.

There was some difference between the stages set by others and those set by Mr. Hegde. The main difference lied in the fact that he used to get four whips tied to four poles. Everybody who came to watch the Yakshagana knew the reason behind that special stage

setting. It would be needless to say that the sticks which were tied to the poles would be used to control those people who would engage in physical fights at the venue! Mr. Hegde had an eye even on the artists would miss a step here, or a beat there, Mr. Hegde did not used to hesitate to abuse them right on the platform itself. He used to be harsh even on those people who would have some serious short comings in their character or behaviour among the audience. So the really interested, decent people would never miss a Yakshagana programme arranged by Mr. Hegde. Such people would be sure of being able to watch the play without any kind of disturbances under the watchful eye of Mr. Hegde.

Mr. Hegde used to include a person named Pandu in his group of friends, although Pandu belonged to a lower class of people, than Mr. Hegde's. Mr. Hegde used to respect and admire Pandu for his straight forward behaviour, bravery and fearlessness. So he used to keep a separate seat reserved only for Pandu, during the Yakshagana performances arranged by him. In the absence of Pandu, Pandu's son Bommaiah used to occupy the seat.

Once Pandu could not make it to a wedding held at Mr. Hegde's house. So Pandu had sent his son bommaiah to the ceremony. As soon as Mr. Hegde spotted Pandu, he called Pandu near him to join the group of Mr. Hegde's caste. No one else in Mr. Hegde's friend circle knew

Bommiah. Even Bommaiah himself felt awkward as he too wasn't familiar with anybody in Hegde's group. Finally one fellow of Mr. Hegde's group asked "Who is this fellow?" pointing at Bommaiah. At once Mr. Hegde replied, "He is my nephew" (undu enna arvatte). But this nephew fell into a dilemma. He feared if somebody would directly ask him, whether he really was Mr. Hegde's nephew. Luckily, the very next moment everyone had to get up for lunch. Even during lunch, Bommaiah did not dare to lift his head. Fortunately for Bommaiah nobody asked him, "Whose son are you?" (ee yere mage). So soon after his lunch Bommaiah vanished from the scene.

Everything above and below from here is mine

It is a saying that the "elder brother should have a nice wife and a nice girl should have a nice husband". The moment somebody says that his/her daughter should have a nice husband, after his marriage, it is natural for the people belonging to the bride's family to ask questions like "How should that husband be?" "What should that man own?" and so on…

Once it so happened that the parents of a boy visited the house of a couple whose daughter was fit to be married. They agreed to accept the girl as their daughter-in-law. But thinking that it was very important to have a look at the boy's family members too, the girl's father and her maternal uncle visited the boy's house, to know more about his family background and other related matters. The parents of the boy were given a hearty welcome at the girl's house, along with water to wash their feet and a decorated mat for them to sit. They honored the boys family in a traditional way, by offering them a piece of jiggery and drinking water.

Is it enough if only the boys house is seen? How much property does the boy own? Is his family a big one? Does he own fields? how much land does he own? How much of it is cultivated land? And such other questions also need to be asked. So the father of the girl called the boy privately outside his house and enquired about those things with the boy. The boy, in reply, took the father of the girl behind the house, and made him stand near a hillock there. The boy stood on the hillock with his hand on his waist and thus addressed the father, "See here, oh guest, watch me closely. Everything above this and everything below this is MINE!"

The guest gaped at the areas above, below and around the boy. Below him spread out a large area of cultivated farm, even above him was a large area of cultivated and irrigated land with tall trees at his backside. Looking at this the guest thought to himself, "Wow! What a great family background has the boy got!"

Finally he agreed to give his daughter in marriage to that boy. Very soon, a grand wedding too was arranged, and the girl was married off into the boy's family with plenty of blessings. The boy's family members welcomed the new bride into their house in a traditional and orthodox manner. The mother-in-law remarked "The house which a girl enters after marriage is her's" along with her daughters. That day passed. All the guests returned to their respective houses. After that the newly married girl at once came to know the real picture of the house. She understood that her husband owned nothing but tiny piece of land, in front of a very small house. She was shocked.

Learning about her daughter's condition, her mother called her back to her house. After two more days, the girl was taken back by the boy's family, to their house. The girl's father was outraged when he came face to face with reality. He at once went to his daughter's in-law's house and got ready for a real show down.

He said, "If at all I should even touch the water in your house, you have to answer my questions. What had you claimed and what did you do in reality? Where the hell is the land that you showed me that day on the hillock? I now repent for having given my daughter in marriage to you, without charging any amount for that" to the boy.

In reply the boy said, "Dear father-in-law, what is wrong in what I had told you? Everthing above and below my waist (pointing his finger there) is mine and only mine, is all that I had claimed. And believe me, now all this belongs to your daughter too!" Standing exactly in the same manner, as he had stood on the hillock.

Listening to the shrewd reply of his son-in-law, the girl's father thought to himself that, if he would continue fighting with the son-in-law even after he had said so much, surely his daughter will remain unmarried during her whole life! And sat down without uttering a word.

You Have to Make a thread From the Husk of Paddy

Once four people of a village together set about a journey to a village, in order to seek a girl for marriage. In the group there was an elderly man too. The other three youngsters did not enjoy being in the company of this old man. So they hatched a plot. Accordingly they said, "O grandfather, we three shall go to the village and return soon, and as you cannot walk for a long distance, you please wait here for us to return, under the shade of this tree". The old man agreed to stay back without any choice left for him.

The three who went to the houses of the village, were given a hearty welcome and treated well by the hosts, by providing them water to wash their hands and feet. A mattress was laid on the floor for them to be seated. They were given pieces of jaggery and some water to drink. The hosts gave the three youngsters, some beetle leaves and beetle nut for chewing. Then both the parties exchanged formalities and introduced themselves to one another. As they were engaged in talks, the headman of the village addressed the three bachelors thus, "Sirs, just as in your village there are a few rules and regulations, customs and traditions to be followed, we too have a few customs. Accordingly, anybody who wishes to marry a girl from our village has to first weave a thread from the husk of paddy. If at all you wish to marry girls of our village, you will have to accept the challenge.

No sooner did the three bachelors heard of this strange custom than did they begin sweating. Without a clue as to what to do, they just looked at one another's faces. That time they remembered the elderly person who had initially accompanied them. The three youngsters said to the headman, "Please wait Sir, one of our group members has fallen behind us. We shall go and fetch him here." Taking the village head man's permission they

went back to the old man. Looking at them the old man said, "What happened my boys? Did you succeed or fail in what you three had set about to do?" Then the three youngsters narrated everything that had happened and then requested the old man to accompany them back to the girl's village. They went to the girl's house and the old man said, "What if we have to take out threads from the husk of paddy? We shall surely do it. Let them bring their husks and a bamboo pot full of water too, here!", and thus challenged the girl's father. Hearing this, the headman of the village praised the experience and wisdom of the old man and said, "Neither will a thread come out of a husk, nor can water be filled in a bamboo pot. So this is a just a challenge in reply to a challenge."

Husband of Two But a Cap on His Head

An old man desired to marry a young lady, when his hair had started graying. Thinking that an old wife was of no use to him, he finally took on a young lady as his second wife. So now he was a husband to a young wife on one side and to an old lady on the other side. But to his dismay, both these, young and old females joined together and taught this man a nice lesson. How was that? The following story narrates the same.

Can you guess what the old wife did? She desired that her husband also should be an aged fellow like herself! So when the husband used to be fast asleep every night she used to pull out strands of black hair from his head little by little. It is natural if you would wonder how did both these wives managed to do it, without letting each other to know about each one's mischief. But that should not bother us, as it is too personal a matter to be discussed here. Surely this has a precedent in famous story of the singing saint Narada and the monkey , that he had desired.

The condition of this man trapped between two wives was really pitiable. Within a month the wives had successfully converted him into a bald headed person. Not even a single strand of hair had been left on his head. His bald head used to shine like the metal tool which has been polished using a whetstone. He got a 'unique cap' for his head, due to having two wives at once. He came to a state of mind wherein, even if somebody would invite him and offer two wives, he would run away.

Like Yenku Went To Panambur!

"Tomorrow I have to pay a visit to Panambur!" said the husband to his wife before going to bed at night. "Why worry about that when we have our Yenku" responded his wife. Yenku their servant who was lying down on the verandah outside the house, overheard this conversation between his masters, very keenly.

The next day morning when the couple thought of sending Yenku to Panambur, to their surprise Yenku was not to be seen anywhere in the house or in the verandah. Although his masters thought for a while that Yenku might have gone to the stable in order to feed hay and liquid food to the cattle of their house, they couldn't continue thinking so, because Yenku was not to be seen even after a very long time. As they were thinking where this man might have disappeared early in the morning, they suddenly saw Yenku approaching the house, brushing his teeth through the fields. When Yenku's masters angrily asked him, "Where had you been, early in the morning?", Yenku replied, "Wasn't it you who were talking about sending me to Panambur once, last night? And

now you ask me where had I been?" "I see, did you visit Panambur and return now? But what for? Anyway did you accomplish the task for which you had been there?" asked his masters. To this Yenku coolly replied "What do I know about the reason for sending me to Panambur? Had you ever told me that? You merely asked me to go to Panambur once, and I went there and returned now!" Both his masters were taken back by Yenku's foolish reply and they both looked at each other, and exclaimed sarcastically, "See, how obedient is our servant Yenku!" This is how the famous proverb, "Just like Yenku went to Panambur" took birth. (it is used to refer to those persons who go somewhere without knowing anything about the purpose of their journey. Similarly we have another funny proverb, "Just like Kutti went to Kundapur", having a similar connotation.

There Achakka is asleep; I am sitting here

Nobody can foretell when a pregnant lady of a housem, would deliver a baby. Nobody can even guess when the lady would start getting her labour pains. It may happen at midnight too. At whichever time of the day or night, it happens, her relatives staying with her in the house have to immediately run searching for a midwife. In case a house is inhabited just by husband and his wife, who is going to look after the pregnant woman? And who is going to call the midwife?

In some cases even if a servant would have been sent to fetch a midwife, before the midwife arrives, the pregnant lady would have delivered a baby. Sometimes just born babies would be strange looking. Sometimes twins would be born, conjoined with each other, some babies would have a small horn like projection on their heads, some babies would be born with three legs and three hands, and so on!

Once upon a time there lived a couple in a house. There was no one else residing there with them. The lady of the house became pregnant. She used to get uncomfortable experiences in her stomach even during the nights. One night this lady got severe labour pain. The husband began worrying as to whom

should be call for help at the dead of the night. He left his wife alone at home and went out in search of a midwife. But was the midwife living closed to the man's house? No, her house was far away. One had to cross many fields, hills and forest to reach her house.

Even before the man succeeded in bringing the midwife to his house, his wife had given birth to a child. Just after a few moments of its birth, surprisingly the baby had got up and sat on the floor. It was looking at its mother with its eyes wide open. Within a few more moments, very astonishingly the child stood up, and at once grew larger in size than its mother. It went on bulging in size along with the blowing wind, such that its head touched the ceiling of the house. Within a few moments the little baby had transformed into a giant sized man.

Although this itself is very astonishing, the story doesn't end there. The baby grew into a giant sized human being and then started roaring and shouting out of hunger. What would its poor mother, who was still suffering the pains of delivery, give the baby? Surely she too must have been out of her wits looking at this giant sized offspring. She might have even fainted due to head-reeling. What more to say? The giant sized offspring sat on its mother's breast and instead of sucking milk, it began to suck her blood and finally killed her.

Just then the husband arrived with a midwife. But to his surprise he didn't hear any sounds of pain from within the rooms of the house. So instead of pushing open the door, he peeped through a window near the room and called out, "Achakka, Achakka". In response to this, the man heard a terrible voice shouting, "Achakka is asleep and I am sitting." He saw the boy sucking blood from his mother's breasts. The man was terrified and horrified looking at this ghostly scene. Even before he could think of a plan, he ordered a double barrel gun and through the gap in the window, shot at that giant child.

May One side of your stomach never be filled!

Lord Shree Krishna had taken the cows for grazing on the hills, once. If the lord would take the cattle for grazing on the hills and plains he would return only in the evening. He would appoint Makaranda to look after the cattle there. The lord would always hold an enchanting flute (mohana murali). He would allow the cows to graze and then himself climb a branch of a tree and sit there, blowing his flute producing soul enchanting music. All the animals of the forest, and all the birds too would simply get madly drown towards the music produced by the flute of the Lord.

He could even call back the cattle when it was time for them to return home at dusk, just by playing on his flute. In the meantime he would play folk-games like 'Bugari' (a kind of a spinning ball with a sharp pointed end.), 'Lagori', 'Kutti donne' and such others along with his friends, in order to joyfully pass time. If at all somebody would try to get into the herd a rob a few cattle, Krishna and his friends would fight with those enemies, frighten them and make them run away. Krishna would slowly walk along with the old or the physically handicapped cows and oxen, as they could not walk faster. He would even sometimes more in a slow pace, when accompanying a pregnant cow or a she-buffalo. Sometimes if a cow or a buffalo would give birth to a calf, when still over the hills, Krishna would immediately send word to the owners of those cattle, through his friend Makaranda. As per the directions given by Lord

Krishna, Makaranda would go to the cattle owners' houses and call out to the women folk there, thus, "O mother, your cattle has given birth to a calf over the hills; Believe me its time; Sree Krishna has deputed me to convey this news to you. I am Makaranda, Please come along with me mother! I will tell you where and what has taken place.

Krishna would call out, "Maire come, Bacha come, Come back Kali, Gende also come, Radha come, Girije come... and so on" to those cows who would be busy grazing despite nightfall. Looking at the cattle which had filled both sides of their stomach with fresh green grass, Lord Krishna himself would feel delighted and overjoyed. He would forget all his sadness and mingle with the cows and the cowherds.

Once it so happened that a she-buffalo was busy grazing grass. So Lord Krishna addressed the buffalo thus, "Time has clapseal, the sun is about to set completely. Look at your long shadow, which indicates that it is dusk. Stop grazing grass for today. Come, let's go back before its too late." He even played a melody over his flute, that reminds one of evening time, and trial to remind the buffalo about sunset. That time, the buffalo responded by saying, "One side of my stomach is yet to be filled, O Lord, please wait for some more time." Accordingly the lord waited for some time and then again called out the buffalo's name. The stubborn buffalo replied, "Still more space is to be filled on one side of my stomach."

Now Shree Krishna became furious as he realized that the buffalo was over-indulging in grazing and so was not in a mood to obey his command. He at once cursed the buffalo thus, "Doesn't that one side of your stomach ever get filled? Then let it never fill at all!" This curse affected the whole of the cattle family at large, throughout the world. So, we find that even till today no cow or he/she buffalo can ever succeed in filling its stomach completely. This condition is never ever going to change in future as it is the handiwork of the curse that the great Lord of the cows, Govinda, or Shree Krishna himself.

She asked for the rope, after herself eating it!

A farmer used to live in a village. He used to lead his cattle to the hills for grazing and himself would plough the fields and return home only in the afternoon. But his wife would never serve him food immediately, though the farmer would have returned home very late in the afternoon. She would just answer, "Food is not yet ready, please wait for some more time". This became unbearable for the farmer and one day he picked up a quarrel about the issue with his wife.

The wife, without feeling frightened answered back thus, "How can you understand my problems? Once you go to the fields, you will be busy only in ploughing the fields and nothing else bothers you, but my case is not so. Can you even guess how many different kinds of work I have to attend to, all my day at home?" and thereby challenged her husband. Out of anger, the farmer replied, "Is it so? In that case tomorrow onwards, you go to plough the fields and I'll stay back home and do all the household works." The wife without budging, replied angrily "O, so you think I can't plough the fields, right? Okey, I accept your challenge. Tomorrow onwards, I shall plough the fields, and before I return home, you must have completed all the domestic works." Accordingly the very next morning, tucking her saree in her waist band, in a typical rural fashion (wearing the 'Kacche') and the wife get read if took the oxen to the fields along with her and started ploughing the fields.

On the other side, the farmer began trying his hand at cooking food. After he had boiled the 'Conji' (Boiled rice), he began to think about which vegitable

he had to cook. He thought of seizing this opportunity to teach his wife, a lesson. He immediately went near a well and took out the rope from the wheel of the well, and took it into the kitchen. He cut into tiny pieces and prepared a vegetable of those rope pieces!

The farmer's wife felt exhausted by working in the fields till noon. However, dragging her aching feet, she managed to work till noon. After ploughing the field, without even bathing the oxen, she left them to graze on the hills. She then returned home and enquired with her husband, "Have you finished preparing the food for afternoon?" Immediately the husband replied, "Oh yes, certainly its ready my dear, and I'll serve you food now." He served his special preparations to his wife. The wife was extremely hungry. Without even asking what vegetable that her husband prepared for her, she at once started eating whatever had been served on her plate and finished it too. She had even asked her husband to serve his special preparations more than once, during her lunch!

After she had finished, she got up and asked, "Where is the water for washing my hands?" The farmer replied that she had to go to the well and fetch water for herself, if she wanted it. So she went near the well, but was amazed to find that only the pitcher was there, that too empty and the rope was not to be seen. So she could not even fetch water for herself.

So from there itself, she asked loudly, "Where is the rope, damn it!" The farmer too shouted back and replied tauntingly thus, "What's this my dear?! Just a while ago you ate the rope, and now you are asking for its whereabouts?!" The wife was dumbfounded, and the husband rejoiced, for having taught a nice lesson to his wife.

Don't worry about the Chowtas and the Bangas, First have your food

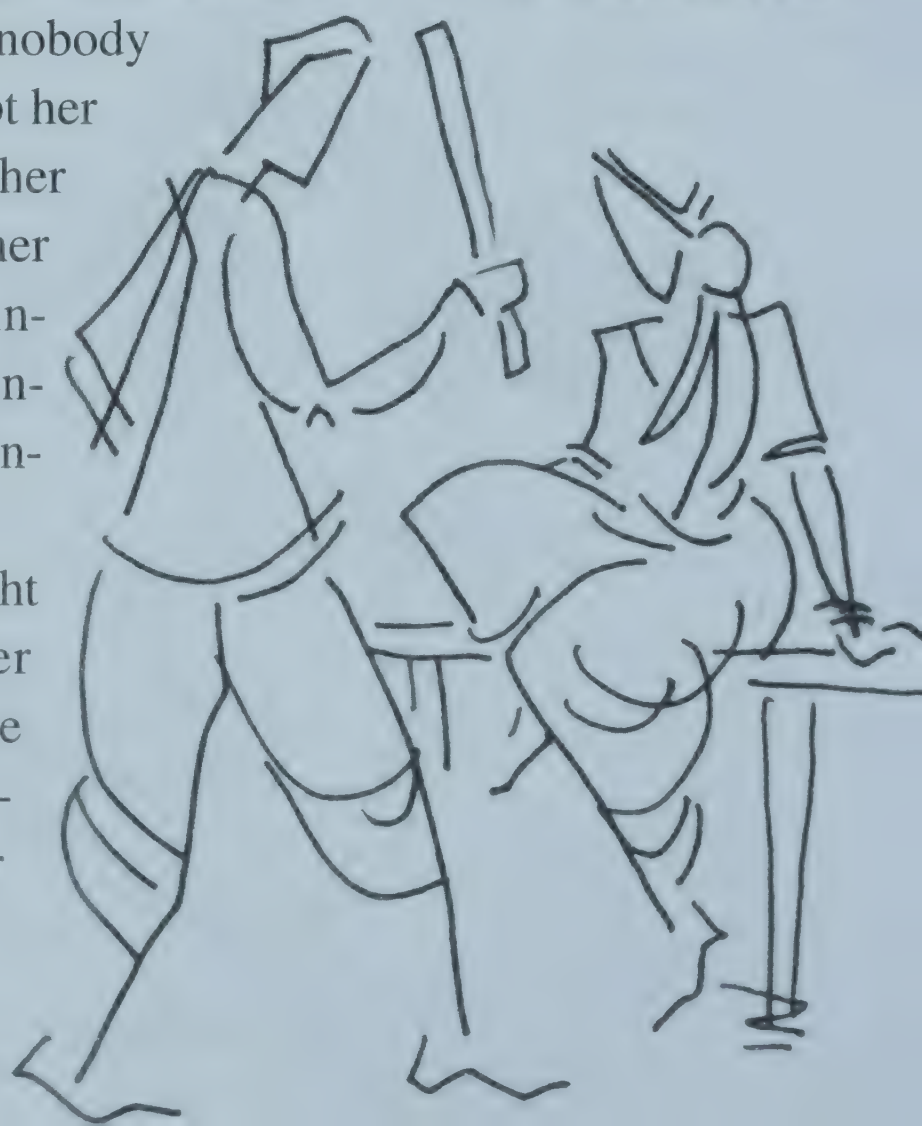
Once upon a time, a Brahmin wife used to stealthily eat fish. She even used to feed fish to her children. Once to her dismay, just as she had finished cooking 'Bangude' fish (Mackerel fish) and was serving the dish prepared out of it, to her children, her husband suddenly arrived on the spot. Foreseeing the terrible implications of her husband spotting her eating fish and serving it to her children, she at once hid the roasted fish.

But her child began to weep, on not being offered the roasted mackerel fish to it. It started staring at its mother's face, as though asking her why she wasn't serving it the non-veg. dish. After sometime it uttered, "Mother bangale, Mother bangale". The nervous wife said, "O my dear child, why do you want to talk about the Chowtas and the Bangas?, now you first have your food, my dear child" and at once carried the little child away from her husband trying her best to pacify the crying child and thus to silence it.

The elder brother's Saturday, the feast for a bitch, and beatings for mother-in-law

There are a number of people who keep special observances on Fridays, Saturdays and on New Moon Days. They fast on these days. However, they partake some fruits, just to keep their bodies firm. The husband was observing fast on a Saturday. After having made all the arrangements for her husband's 'fast', his wife had been to the neighbourhood to spend her time in gossip. But when she was gossiping, a bitch had entered her kitchen through the open door and had eaten up all the preparations she had made for her husband to eat during his fasting time and had escaped after turning the plates and other utensils topsy turvy.

Just after the bitch left, the fasting husband came inside, after taking his bath. To his shock, the food preparations his wife had made for him, were already eaten up by 'somebody'. Except for his wife's mother, nobody was there at home that day. So naturally his doubt fell on her. Even otherwise his relations with her were strained. He used to get frustrated by her, very often. He even got angry on his wife, for not being at home, when all this had happened. He transferred his anger onto his wife's mother and beat her up nicely, accusing her of having stealthily eaten up all the foodstuff prepared by his wife for his sake. The poor lady had nobody to claim as being her relatives except her daughter and so had been living in her daughter's house, at the mercy of her son-in-law. In a sense the mother-in-law (reaped the bitter fruits of her son-in-law's actions) had to pay for her son-in-law's actions.



Probably there after his sister might have framed this sentence, "Elder brother's Saturday (fast), feast for the bitch and beatings for his mother-in-law", as a comic satire about her brother's fast.

The magic touch of the village doctor

The wife had been suffering from severe pain and restlessness. Manjappanna ran to the doctor to get some medicines for her. But to his dismay, the doctor had by then left his house for some unknown destination. After Manjappanna enquired about the doctor's whereabouts, from his family members, he went in search of the doctor. But the doctor was being carried in a palanquin, as he had lost both his legs. Catching hold of the doctor's hands, Manjappanna prayed fervently to the doctor and begged him to save Manjappanna's wife. Now the doctor got into a dilemma. He neither had the bag of medicines, nor the medicinal powder with him then. He had left all that back at his house. But he was unable to deny medicine to Manjappanna who had complete faith in the doctor. In fact Manjappanna regarded the doctor as being a god.

The doctor pondered over the matter sitting inside the palanquin. He then rubbed his arms with his own palms. As he rubbed, a dark black layer containing his sweat, mixed with dirt, got smeared on to his palms. He quickly rolled it like a small ball and then gave it the shape of a medicinal tablet. He then gave it to Manjappanna and asked him to give it to his wife, along with the juice of a particular leaf. He even advised Manjappanna regarding what his wife's diet should be, during the treatment days and sent him away. After all if the malady had to be cured, along with the medicine wasn't the doctor's 'personal touch' too required!..?.

Is there a greater ghost than man?

It is a well-known fact that where group of men sit together to spend time in gossiping, making fun of each other, narrating some personal or their experiences, discussing some common problems, and also showing of one's better wits and challenging one another.

Once in a gang of youngsters somebody challenged thus, "Who dares to sleep alone at midnight either in a graveyard or in a crematorium?" Accepting this challenge an enthusiastic youth got up and said, "I am ready to face this challenge".

He was a brave youth. That night he started towards the burial ground to meet up the challenge. The fire meant to burn a dead body on the previous day hadn't yet diminished. Sparks of fire were still emanating from the burnt wood. The place was surrounded by buried corpses. The entire place was engulfed in total darkness. But this brave youth slept there itself without any fear.

Except the sounds of slipping of burning logs of wood or of flying sparks of fire there was no other sound. The man could hear a dog bark at a distance.

Probably it was at the dead of the night that the brave youth suddenly began hearing shouts from all the four directions. The youth who had been fast asleep suddenly woke up and was dumbstruck with fear. Some unseen hand from some direction tried to press his neck. The evil spirits pulled his arms!. The last thing that the youth remembered after that was falling down and shouting, "Alas!". There after he became unconscious.

In order to defeat the youth who had accepted the challenge, and in order to frighten him, some men had already hid themselves somewhere near to the pyre to frighten him. The youth was totally uninformed about all this. There are men who try to fill fear right into the womb. In fact there is nothing called 'ghosts'. Compared to evil men, the fear caused by ghosts and goblins is insignificant. Actually ghosts are nothing but people living around us. The greatest ghost is 'the fear' in everyone's heart.

Eat and Sleep; Sleep and Eat

Once the parents and relatives of a boy had come to a house in search of a suitable girl for him to be married. Usually the arrival of such special guests would be an expected affair to the parents of girls who are fit for marriage. So the parents of the girl treated the parents and relatives of the boy who had come to their house, well. As a formality the parents of the boy declared openly the cause of their visit to that house. First the two parties announced the particular families (gotra) of that boy and the girl. The two families matched with each other. After that the people of the boy's side said, "If you wish to show your girl to us, you may please do so".

The young girl who had been hiding behind the door of the inner room of the house felt very excited when she heard this. She felt that the volume of the sound of her heart's beat had increased manifold.

The parents of the girl decorated her. They then gave her a pitcher and asked her to fetch some water. Meanwhile the relatives of the boy observed the girl's beauty and her walking style. The girl who came to know that she was being observed keenly felt extremely shy. Ultimately the people of the boy's side announced their agreement to have that girl as the boy's wife. The people of the girl's side too announced their acceptance of the boy.

"Our boy is like this, how's your girl?" asked the guests.

"Our girl is perfect in her beauty and walking style. Her character too is spotless. But her only weakness is that she has to sleep a little after she eats something and as soon as she wakes up she wants something to eat. And soon after eating she wants to sleep a little while". Since the guests had already liked the girl, they didn't consider this as a great fault. They said, "Is it only that?, naturally any human would feel hungry and would feel sleepy too. This is not at all a bad habit."

The day of their marriage was decided. Accordingly the wedding took place.

Finally the girl was sent to the boy's house. As soon as the girl arrived at the boy's house, she fell fast asleep without uttering a word. Her mother-in-law, sister-in-law and others woke her up for dinner. She promptly woke up, nicely had her dinner and went back to sleep.

"Poor girl, she is perhaps sad due to her new place of stay, and new people around her. The matter may be set alright within a day or two", thought the family members of the boy's house.

But this girl never changed. She got into the habit of sleeping soon after having her food. Still her husband, mother-in-law and father-in-law patiently waited for a few more days for her to overcome the sadness of having left her mother's house. But the girl did not show any signs of change. But soon her habit became unbearable to the boy's family. As she never showed and signs of changing the boy began repenting for having married such a girl. She constantly slept after having food, and had food as soon as she woke up. Even if she was woken up at midnight and offered some food, it was of no use as she immediately went to bed as soon as she finished eating.

Unable to bear this, her husband invited the girl's parents to this house and said, "Why the hell have you given me such a girl in marriage? I no more want her! You had better taken her along with you". Would the people of the girl's side remain silent? They retaliated by saying, "We had already informed you about her habits. You had agreed for the marriage of our girl with your boy. Is it our mistake?"

After pondering over the issue for a long time, the girl's father took his son-in-law to a corner of the room and whispered, "What had to happen has already happened. There is no use of discussing more about this matter now. Somehow we have to help her overcome that habit." "But how to go about it?" questioned the son-in-law. The father-in-law immediately answered saying, "It is very easy. You see it to that she gives birth to a baby. We can look at the matter later".

The son-in-law sincerely obeyed his father-in-law's words. He soon became a father of a baby. In the midst of the hue and cry of the newborn, the married woman soon gave up her habit of going to bed immediately after having food, and having food as soon as she woke up. How's the plan!!..?

The Ornaments exhibited at a function

Once a mother attended a function with her son and daughter. The mother had worn new ear rings, the daughter had worn a new ornament on her nose, the son had worn a new finger ring. They wanted to grab everybody's attention through their ornaments, but to their bad luck neither the people who met them nor the people seated near them enquired anything about their ornaments. "How many grams of gold does this ornament have in it? This ornament really suits you well, that ornament looks very good and so on", were the remarks they had expected, but nobody remarked anything about their ornaments. However they waited till lunch time, hoping that somebody would surely enquire about their ornaments at least that time. But due to their extreme bad luck nobody either noticed their ornaments or enquired any detail about them. However the mother and her children very strongly felt the urge to exhibit their ornaments to the other guests, and also to grab everybody's attention towards them, thereby.

All are seated in a line for lunch. The banana leaves have been laid, water has been distributed, and rice and other items have also been served. All were busy eating, when a second helping of rice was brought in. Taking a chance, the mother vigorously started shaking her head saying, "I don't want it, I don't want it". Simultaneously her ear rings too started dangling. She thought that it was impossible for anybody sitting near her to miss the sight of her ear-rings. When the people serving food went near her daughter to enquire if she wanted to have something, this lady started asking, "What is that, what is that?" by going close to the food item and smelling it. She thought that surely her nose ornament would attract everybody's attention. When the serving people went near the son, he started indicating the places where he wanted the items to be served, with his ring finger. He too thought that nobody could help looking at his finger ring and appreciating it. So he said, "Serve it here, serve it here." and so on.

If at all you come to know who ever took note of their ornaments, please inform me too about them!!

The Washer man's hand is pure and the Brahmin's mouth is Pure

Once God himself had incarnated as a brahmin and was distributing holy water from a jar. A washer man who was carrying a load of clothes on his head was passing by, and he too put forward his hand to receive the brahmin's holy water. But, as he thought that while drinking the holy water, the load of clothes on his head would fall down, he could not drink the holy water. So he stood there holding as much water as he could in his palm.

At that time, another Brahmin passed by too received the holy water. This brahmin opened his mouth wide and drank it. Looking at the washer man who had held the holy water in his palm, God said, "Your hand is pure." and looking at the brahmin passerby He said, "Your mouth is pure". Thus the God disappeared after blessing both the washer man and the brahmin.

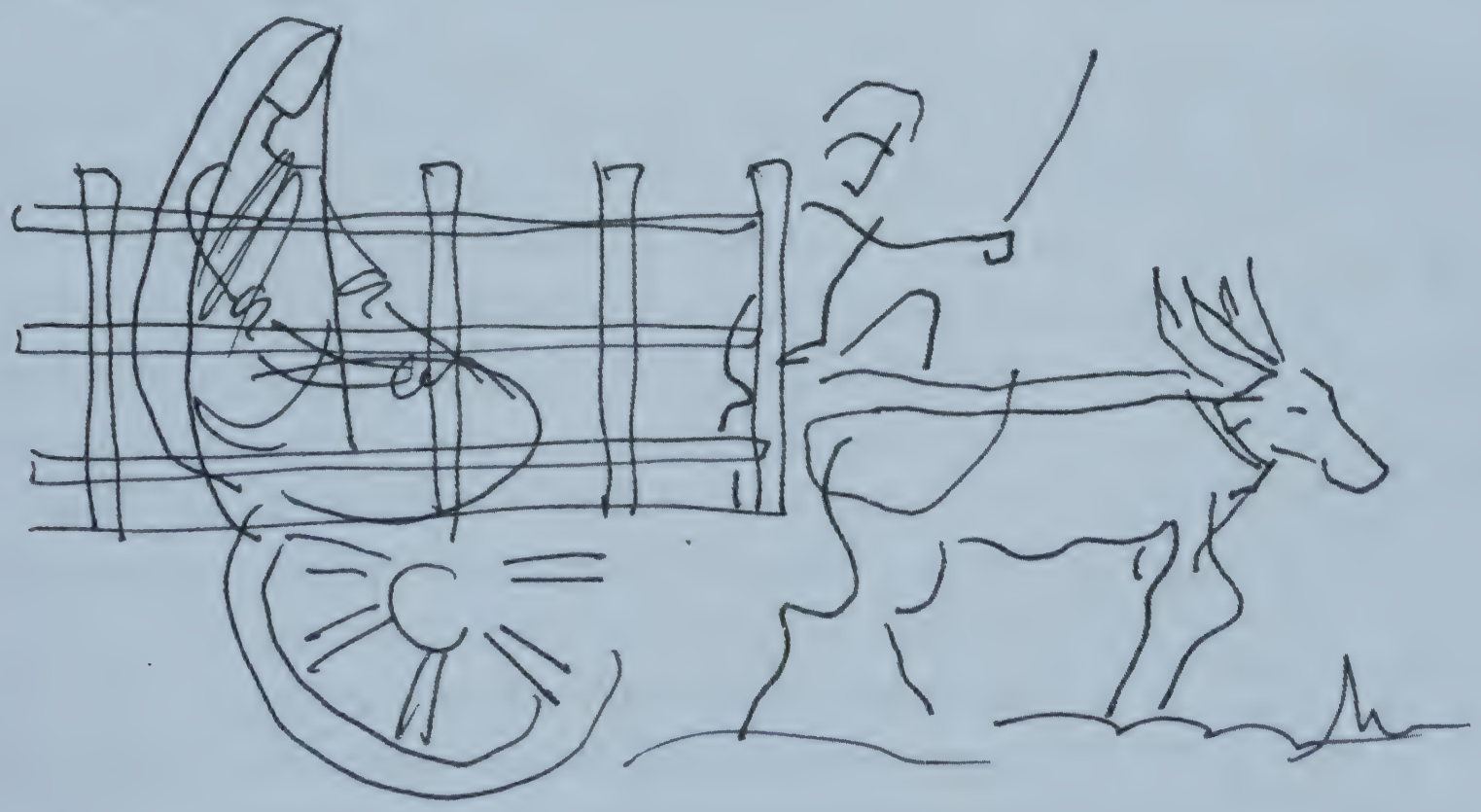
Then onwards it is widely believed that a washer man's hands and a brahmin's mouth are very pure. It is to mean that while a washer man's work is clean, the hymns sung by a Brahmin and the words that he speaks are always pure.

Somebody in the bullock cart, has disguised as a woman!

A rogue named Chandraraja lived in the village of Nandavar. He was a big goon too. As a result he had developed hatred towards a few persons of his village. Due to some fight that he had with someone, it happened that he had to hide himself in a village named Bangadi.

During this period, Chandraraja got the sad news of his mother's death. As a result he had to return to his native village in order to perform the last rites of his mother. But what could he do? If at all he takes the road on which the bullock carts move he knew his enemies would be waiting for him to appear in the open. But then, how to reach the native village.

However, Chandraraja's right hand man named Appayya somehow managed to go to Bangadi and bring him back to Nandavara. But when the bullock cart in which they had been travelling reached Punjalkatte, Chandraraja's enemies stopped the cart. They threatened to confiscate his cart from Chandraraja. But to their amazement when they looked into the cart they found a woman in the place of Chandraraja. Immediately they allowed the cart to continue its journey. Even till the end, the enemies of Chandraraja couldn't find out that Appayya had made Chandraraja to come to Nandavar in the disguise of a woman.



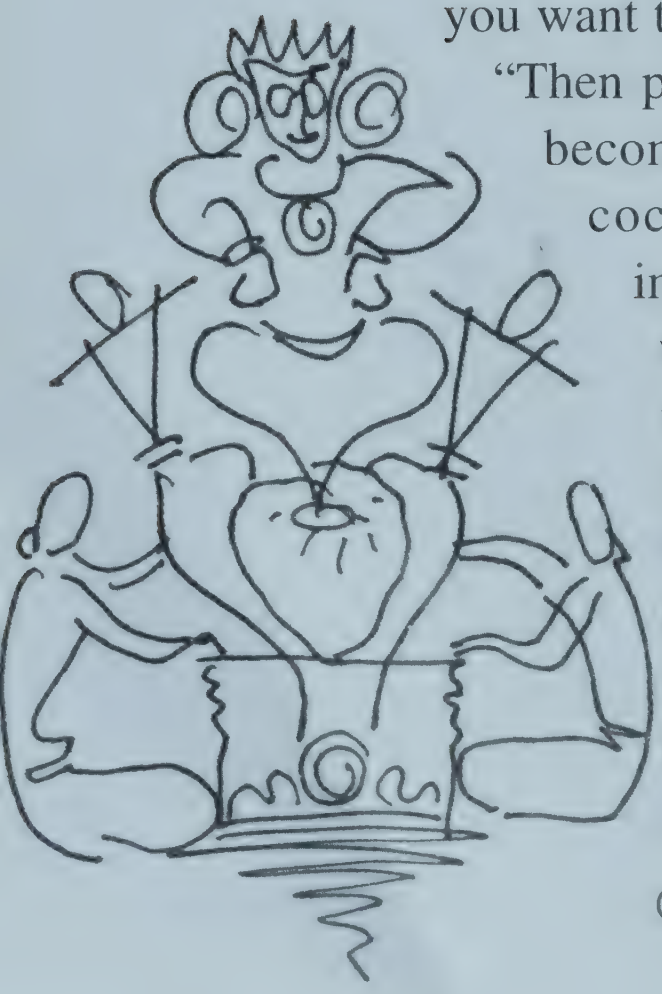
Conjurer Madappayya and the Giant (Brahmarakshasa)

A man named Batya lived in the lower house in Nandavar. Once when he was returning home from the city, he happened to get the feeling that he had seen a cock, a dog and a he-buffalo along with a man on the road. As Batya was looking at the man, his size began to increase. Suddenly there appeared four small oil-lamps in his four palms. Looking at this strange and frightening scene, Batya reached home and fell asleep due to fever. But Batya never ever woke up.

The news of Batya's death reached Madappayya. He was a great conjurer. He sensed that this was the handiwork of the giant of a place called Anganemaar.

Madappayya waited for the giant to appear on the same road. When the giant came there, Madappayya asked him, "Who are you?"

"I am the Brahma giant" it replied. "O! You are capable of increasing your size manifold, and thus of showing your magical prowess is what I've heard about you. Is it true?" said Madappayya to the giant. "Yes, should I show you my real form?" asked the giant. "No, please don't display it. But how tiny you capable of becoming?" asked Madappayya. To this the giant replied, "Oh, you want to know that? I can become as small as a mosquito".



"Then please show me how tiny you can become. Can you become smaller in size and enter this tiny hole of the coconut?" challenged Madappayya. Madappayya immediately showed the copper coconut, he had brought with him, to the giant. As soon as the giant minimized its size and entered the copper-coconut, Madappayya closed the hole of the coconut and trapped it in the coconut. After that he buried the copper-coconut under the soil. Thus by using his ready wit Madappayya trapped the dangerous and frightening giant inside a copper-coconut and freed the people of his village from its horror, forever.

Three times bath, and once a meal

Happily grazing the cows along with the other cowherd boys, Lord Gopalakrishna used to spend his time over the hills. Once, the Lord called all the cattle near Him. Listening to the divine melody of Lord Krishna's flute, all the cattle gathered around Him. "Why and what for, did you summon us all at this hour of the day O Lord?" asked the cattle. "Let me instruct you all about daily behaviour, your appearance, when you should bathe, and when should you have food. Listen to me with undivided attention. From tomorrow all of you should bathe three times and have food only once. Remember this always. Those of you who would dare to break this rule, would be punished severely" warned the Lord.

"Should we always have food only after we bathe? Can't we bathe after having our food?" may be some of the questions that occur to the minds of many people. There may be some who have their food without bathing at all. There may also be some people who are neither able to eat anything unless and until they have their bath, nor even sleep.

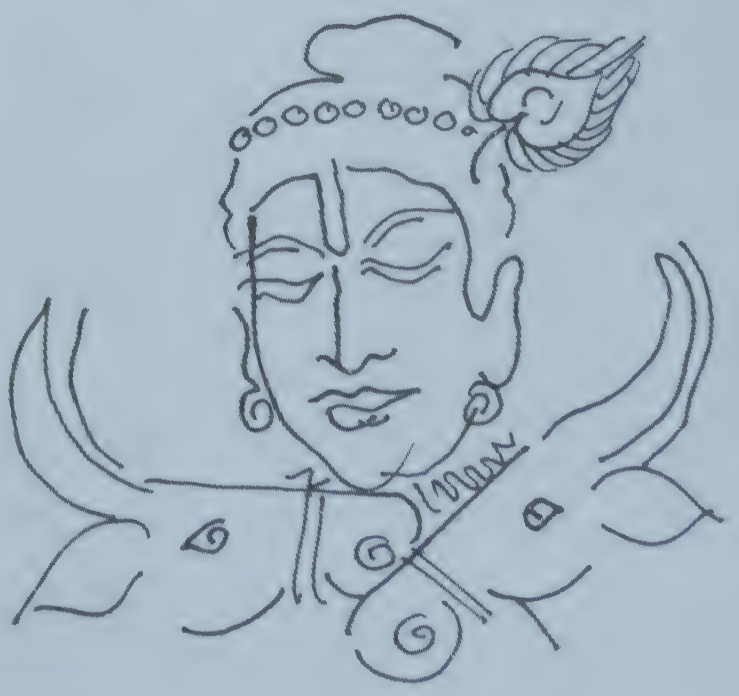
It is believed that God swings the persons who sleep without taking bath or cleaning their bodies and pushes down the persons who are extremely untidy and dirty when they are asleep. Probably owing to this it is that sometimes we feel as though we were pushed by somebody and made to fall down, when we are fast asleep.

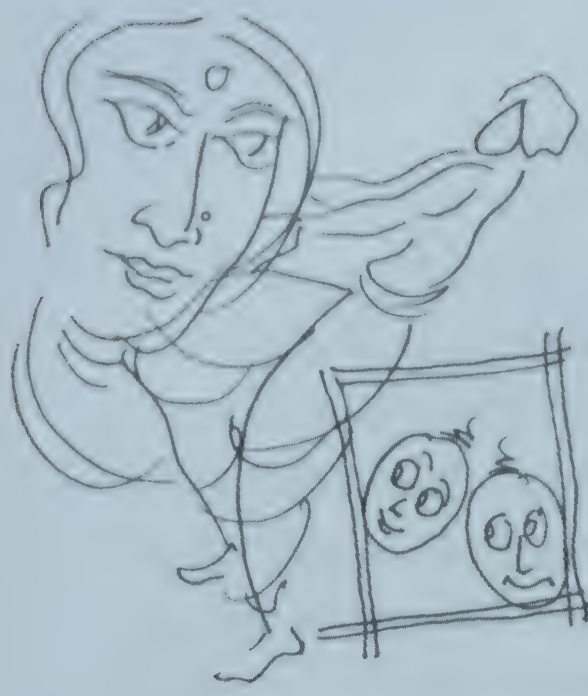
After a few days Lord Gopala Krishna summoned a meeting of all the cattle once again and questioned them thus, "How many times do you bathe in a day? How many times do you have your food?"

All the cattle at once answered, "We have our food three times a day and bathe only once."

Hearing this Krishna became furious. "From now on all of you would lose your power of speech", cursed the Lord.

From that day onwards, the cows, the bulls, the buffaloes and even the sheep and the goats, are unable to speak anything at all!





Who is dearer? Wife or children?

Thus the man who had been to distant villages returned to meet his children? or to meet his wife?

One day a man wished to see his wife. But can he tell anyone that he wishes to go home to see his wife? So whoever asked him for the reason of his going back to his village, he answered that he was going back to meet his children.

How could he go empty handed while going to meet his children? Won't they cast their eyes on him expecting some gifts?

So he hid a small packet of snacks under his armpit, and placed a similar bag on his head and another such bag hang on his shoulder.

He happened to come across a river on his way, which he had to cross over. Since he had carried luggage both on his head and shoulder, getting into the deep water of the river wasn't advisable. So he was forced to wait for a boat.

When the boatman came with his boat, this man got into it. Seeing this stranger the boatman questioned him, "Where do you wish to go?"

How to tell him that he was going to see his wife? "I am going to the village where my children are there. I wish to meet them."

"Is it so gentleman?! I heard your wife died the day before yesterday! Don't you know it?" lied the boatman in order to pull the stranger's leg, for fun.

"O my God!, is it true? Please turn the boat backwards" requested the man with the boatman. The man dropped everything he had carried along with him, into the river and walked without even once glancing back. Now, you tell us, did the man want to meet his children or his wife?

The Jackall that became a victim of leprosy

Once a Jackall appeared at the spot where a man had brought down some toddy from the toddy tree. It sat under the toddy plant and looked upwards. Since the toddy plant is very short, the jackal could jump upon its top and with one effort itself. There it saw the pot filled with toddy and at once drank it. Because of the intoxication, it lost control over the pot and the pot fell down.

Below the plant was a well ploughed field. Since the jackal fell down with its head pointing downwards, it immediately got drowned into the slush. It so happened that its entire body was necked inside the slush except its tail which was hanging out. At the time, a Brahmin widow happened to pass through that spot. Being surprised, she just pulled out the tail of the jackal without knowing what she had been pulling out. To her amazement a jackal came out! It immediately escaped from her hands and ran far away. It went to a lake to wash its body of slush. After it had its bath, in order to dry its wet body, it rolled over in the bushes of the 'chagte' plants. The leaves of that plant got attached to its body. Looking at those leaves sticking to its body, the jackal felt, it had become a victim of leprosy. The jackal angrily remarked about the Brahmin widow thus, "While I was practising 'suryanamaskara' (yogic exercise propitiating the Sun God) that widow touched me and made me a leper!

The great promise of a jackal

Once shocked jackal felt that its skin colour had changed when it saw the whitish leaves of the 'chagte' plant sticking all over its body. It felt frightened too. It was unable to recognize that whitish leaves had stuck to its body. Thinking that it had contracted leprosy, it started worrying. It then took a vow "If ever my leprosy is cured, I will donate a tiger to the sea". After sometime when the Jackal's body dried in the sun, the leaves sticking to its body fell down. The jackal felt that its prayer and vow had borne fruit. But now it was bound to keep up its promise of donating a tiger to the sea!. It began to think of a plan to somehow lead a tiger towards the sea. It then went on a tiger hunt!

Looking at a tiger from a safe distance it said to the tiger, "I bow to you Mr. Tiger" from a safe distance. "How's that today you haven't been anywhere?"

The tiger sadly replied, "Where shall I go? From three days, I haven't found any animal to eat".

"What can you expect to get just by sitting here O my brother Tiger? Shall we go near the sea? There many large creatures of the sea keep jumping from the waves to the sand on the beach. If not anything else you will almost surely get at least a few tiny fish to chew and enjoy." Thus saying, the jackal succeeded in infusing a desire to eat sea animals, in the tiger's heart. The tiger too was feeling bored by just sitting all day without getting even a single prey. "Ok then, let's go" said the tiger to the jackal and started walking with him.

The jackal led the tiger to the sea. Throughout the way, the jackal stealthily broke open a fruit called 'karolu' (small fruit found in the bushes near the sea) and held it in his hand, without bringing it to the notice of the tiger. At last, the two reached the sea shore.

"Where are the sea animals, my brother? I am too hungry" said the tiger to the jackal. "Let us stand here. As the waves start coming towards us one by one, we have to jump by pushing our heads against the waves. You will get your food in that wave. Now I will jump and show", said the jackal and jumped when a small wave dashed against the shore. In a split second, the jackal began to eat the 'karol' fruit, it had carried in his hand.

Hearing the sound of the jackal eating the fruit, the hungry tiger eagerly asked "What's that Mr. Jackal? What do you have in your mouth?"

"That is the 'Morante'(a type of small fish) I got when I jumped into the wave, a little while ago. Now a big wave is coming, now you jump" said the jackal to the tiger. The tiger jumped into the wave but couldn't find anything. It remarked sadly "I didn't get anything (to eat)!"

"Didn't you get anything? Let me try again" said the jackal and jumped into another wave and quickly put the 'karol' fruit in its mouth and began eating it making gruff sounds.

"What's that in your mouth Mr Jackal?" asked the tiger. "Oh that? That's just another 'Morante' I got" answered the jackal. "How is it that only you get the 'Morante'?" asked the tiger. That time the jackal said, "Now a bigger wave is approaching us, you jump with all your strength. You will surely get your food this time surely" to the tiger.

"Proceed, proceed please proceed further into the sea. Don't return" said the jackal to the tiger and led the tiger till the middle of the sea and happily returned to the forest saying, "I ultimately donated a tiger to the sea"!

You will die when you remember

The giant (goblin) named Ravana kidnapped Goddess Sita and took her to his kingdom. After vanquishing the giants (goblins), Lord Rama started for a war, in order to bring back his wife, Goddess Sita. He organized an army of the monkeys and got a large bridge built over the ocean. During the construction of that giant bridge, several people from the surrounding villages along with many animals and birds too helped Lord Rama. They all joined hands to pool-in the stones, rocks and soil to help build the giant bridge. Who could remain without helping Lord Rama, when he cried profusely lamenting over the kidnapping of his wife?

Such being the case, a curious little cock refused to carry stones and soil saying, "I cannot carry stones and soil over my head as I have got a tuft (ornament) over my head". Listening to this Lord Rama angrily cursed the cock saying, "You may die when somebody remembers you".

So if you remember a cock, it may die. When rare guests or relatives visit your house and you don't have sufficient curry to serve them, you will perhaps remember a cock. It will soon breathe its last!

The 'Kudumbulu' bird that flew away at once!

The stone dedicated to '*Rahu*', the forest dedicated to '*Guliga*' and such other terms are well known to most of us. Usually the spirits, demons and so on rest in stones or trees. Many people erect structures made of stones and believe that the Spirits stay in those stones. We are not supposed to touch those stones and defile their sanctity.

Most of the people are frightened even to cast a glance in the direction of such places. But what to say of people who ignorantly sit upon these stone structures and even urinate upon them!

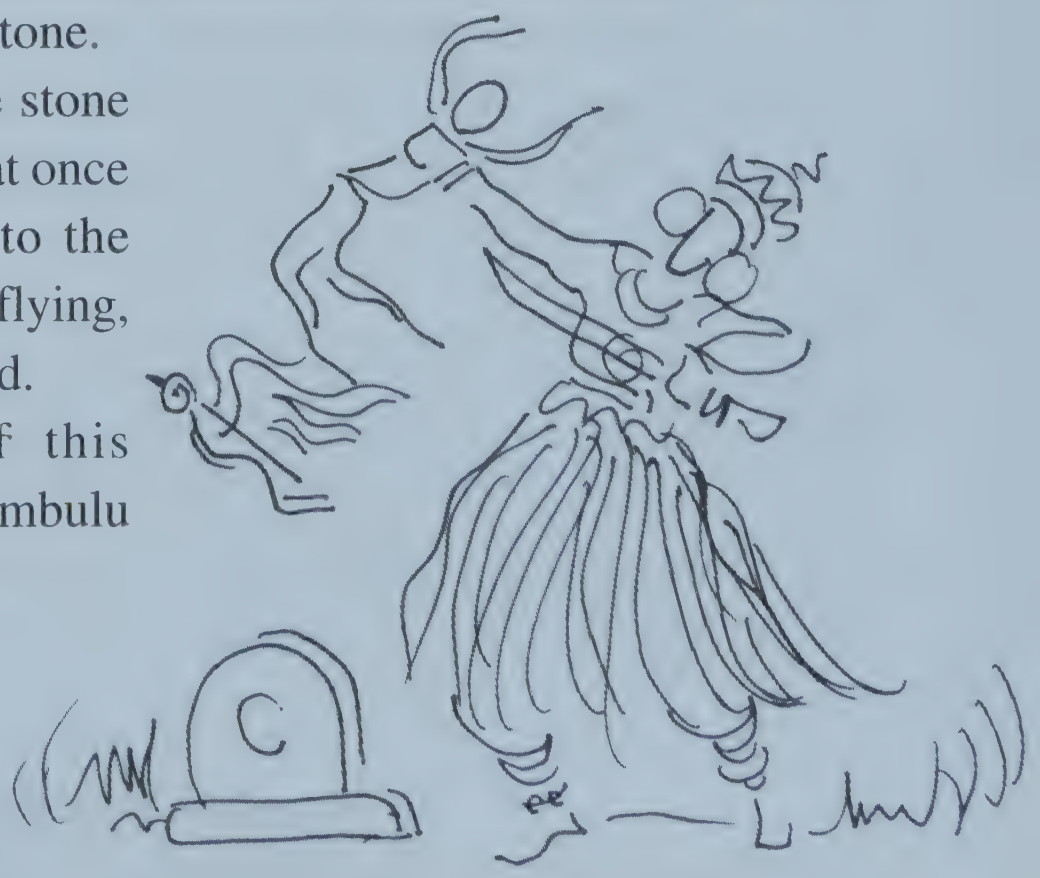
Just being curious to check what would happen if someone urinates on such a stone, a man started to not just urinate, but also pass his stools over the stone meant for a Spirit. Unable to do anything about the problem the spirit used to go away from that stone as soon as this man used to sit on it. A *Kudumbulu* bird used to watch this happening every day.

Kudumbulu is a very small bird, usually found in the ghat regions. It's meat is very tasty. When it takes flight from a resting position it produces a (frightening) sound. It finds a mention even in some *Paddanas* (Songs of Tulu). One day this bird asked the spirit which had run away from its resting place, "Why gentleman? Why have you left your place and standing here?" The Spirit explained its story and the pathetic condition it was in, to the bird.

"Is it so? Then we shall take care of it tomorrow. When he sits on your stone I will suddenly take flight. You catch hold of him at that time" said the bird to the spirit in an encouraging tone.

Next day that man came to the stone and sat on it. The Kudumbulu bird at once took flight, that time. Listening to the frightening sound it produced while flying, the man was terrified and frightened.

The Spirit caught hold of this frightened man. Thus a small Kudumbulu helped a Spirit!

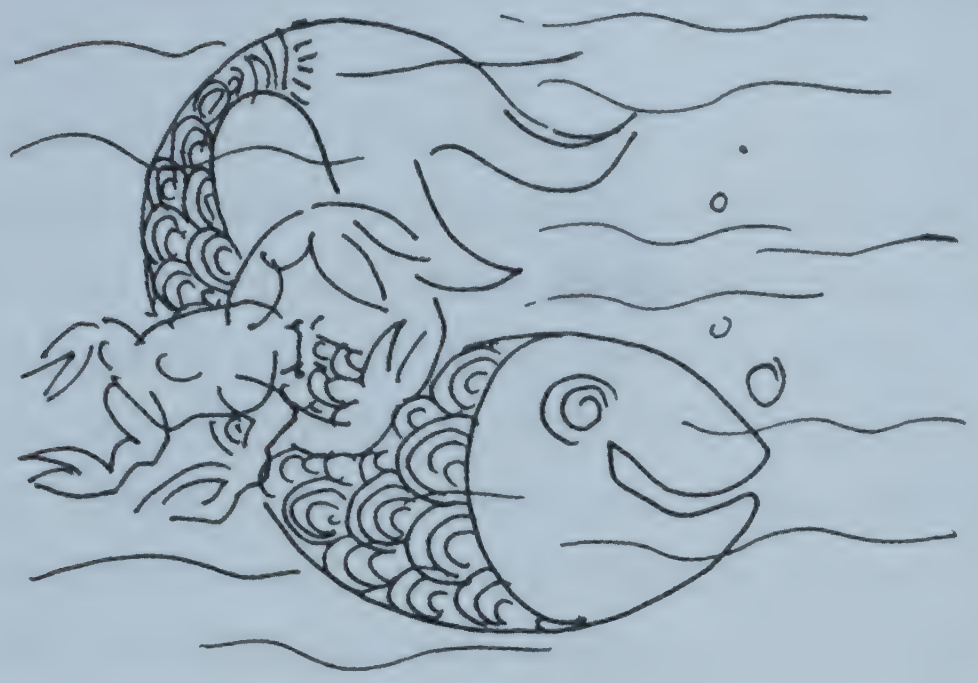


If I survive in this, four, if not three

People came to see a girl to be married to their boy. It was a tradition to test such guests by observing their food habits and talks. This is particularly true in case of a bridegroom. If the hosts don't like these guests, they would be taught a bitter lesson. While preparing the delicacies to be served to the guests, the hosts of that house had added extra chillies while preparing a decoction out of chillies. They served the decoction only to the bridegroom. Those accompanying him did not know anything about it. The bridegroom couldn't tolerate the hot taste of the chilly-decoction. But he felt shy to express his intolerance.

While having food, the father of the girl asked the bridegroom, "How many siblings are you, in your family?" In reply to this, the bridegroom said, without being either to tolerate the hot taste or to even breathe properly, "If at all I survive this, we are four siblings, But if not then only three!"

The crab that protects the world!



It is believed that the Earth is covered by the seas on all four directions. It is also the belief that there are as many varieties of animals and insects inside the seas, as there are on land. For instance, if we have a dog on land, there is a water-dog in the sea; likewise if there are elephants on the earth there are hippopotamuses inside the seas, which resemble the elephants. So the seas don't make home to the fishes alone.

Such being the case, it is very difficult to know how many big fishes and how many small fishes live inside the seas. But one fish is really very big in size. It has encircled this whole earth, so it is very difficult to guess its actual size. It is believed that this fish is so big that its tail is trying to reach its own mouth. The day when its tail and its own mouth meet, it would be the final day of this world. There will be a gigantic deluge, then that would drown the entire world. Then there would neither be the earth, nor the animals that inhabit on its surface. All the four sides would be drowned in the seas.

But who ever wishes that to happen? Every one prays for the protection and the bright future of this planet. With this purpose in mind a large crab has been waiting patiently for the tail and the head of the fish to almost touch each other. When the two would be about to come into contact with each other, this protector- crab would bite off a piece of the fish's tail. Thus the fish would never be able to touch its head to its tail.

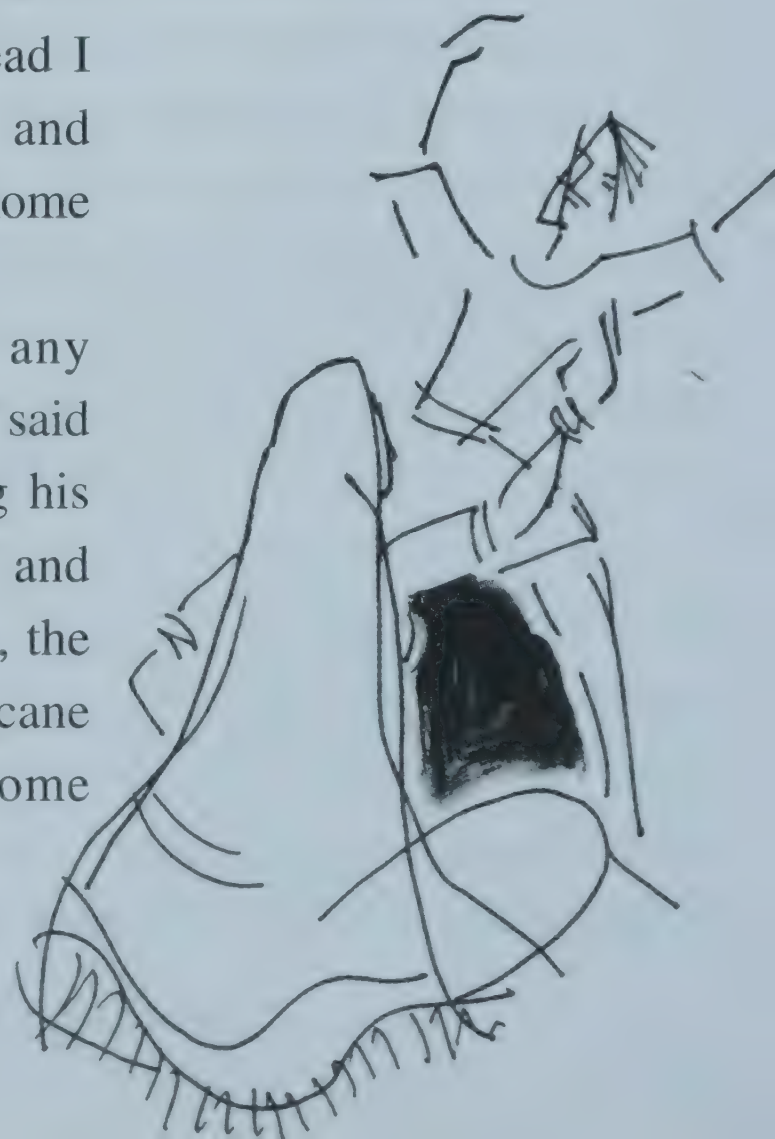
The Lazy boy who ate groundnuts

Once a grandson went to his grandmother's house. He used to visit her house very rarely. Since it had been a long time since the grandmother had seen her grandson, when he reached her house, she spent a lot of time merely gazing at him. But when her grandson smiled, she was shocked to find it had been very long since he had brushed his teeth. She felt like vomiting. The colour of his teeth had turned reddish like that of the 'Kepula' fruit (a small wild reddish fruit that grows on the hills of the western ghats). She wished to turn them white. But because she thought that it would sadden her grandson if she directly asked him to brush his teeth. So she thought of a witty plan.

The grandmother said, "Look here my dear boy, over there you have a shop that sells sugarcane. I'll give you some money. You go there and have some sugarcane and come" and handed over some coins from her stock to the boy.

No sooner the boy got some money than did he run to the shop. But after reaching the shop, he did something else than what he was told to do. He thought, "Who wants this laborious task of munching the pieces of sugarcane? Instead I would prefer eating some groundnuts", and purchased some groundnuts and reached home after finishing them.

"Dear grandmother, I didn't have any sugarcane, but ate some groundnuts instead" said the grandson to his grandmother showing his teeth. The grandmother was dumbstruck and didn't know how to react. But meanwhile, the proverb, "If instructed to have some sugarcane pieces, the boy returned after eating some groundnuts" become popular then on.



Rural people express their characteristics through their words, as well as through their actions. Behind the various modes of experiences of their rural culture, viz. The rural proverbs/sayings, puzzles, beliefs customs, and so on, there lies hidden a small but significant treasure of the short stories. Dr. Vamana Nandavara who is a well known poet, a renowned scholar in folk literature studies, and an excellent story teller / writer has given the various experiences, and the various happenings that he had heard about right from his childhood days, the form of interesting stories through this book. In fact he has woven them all together into a work of literature through the medium of thisbook. It is the considered opinion of the writer that today these stories have to be enjoyed not just by the grown up adults, but also by the children and the youngsters.

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